

A NATIONAL BIOGRAPHY FOR INDIA.

Containing biographical sketches with portraits of all Indian great men and women who flourished in the Nineteenth and Twentieth Centuries with an introduction.

"I count him a great man who inhabits a higher sphere of thought, into which other men rise with labour and difficulty; he has but to open his eyes to see things in a true light, and in large relations; whilst they must make painful corrections, and keep a vigilant eye on many sources of error. * * He is great who is what he is from nature, and who never reminds us of others".

—Emerson.

JYOTIS CHANDRA DAS GUPTA.

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Preface.

This work, **A National Biography for India** may be taken to be one of the products of beneficent British Rule which has been so strikingly instrumental in diffusing Western learning and thought. It is not possible to undertake such a publication in any other language than English, inasmuch as it will be read in every nook and corner of this vast country inhabited by men of many races speaking a variety of tongues. It will be found to contain a history of British Rule in India as well as the lives of all those illustrious Indians who have played important parts in it, and whose lives and examples will serve as beacon-lights for guiding our lives in a noble way. The work that I have ventured to publish will surely demonstrate the fact that India is not poor in producing talented men. The lives I have dealt with are such that any nation on the surface of the globe may be proud of them; and the accounts of these useful lives will teach us many good lessons for making our own lives sublime as well as for enabling us to attain honourable and exalted positions in life.

As to the scope of my work, I should like to state here that I have dealt with the lives of all the great men and women of India who flourished in the Nineteenth Century. I have thought it necessary to include also the lives of all great persons who have flourished in or adorned the first decade of this century so as to make it a complete biographical repository of the two centuries. From what I have been able to ascertain, the lives will number about three hundred, but if I come across more names I shall be glad to deal with them. I propose at present to issue twenty monthly volumes dealing with these 300 lives but the complete work is bound to be more

voluminous later on. The book is not a Dictionary and the names have not been arranged in alphabetical order, nor is the arrangement according to the quantity of greatness, even if it were possible to do so, but the lives will be issued as the fullest details regarding them come to hand. The work is not made up merely of brief sketches of lives as may be found in some existing works, but it contains elaborate and descriptive accounts of great men with copious extracts from their writings and speeches for the vivid illustration of certain features of their greatness. As to the portraits, I have endeavoured to illustrate the physical features of all the great men by the best half-tone blocks taken when they were alive.

Now a question may arise by what test have I selected great men among so many millions in this vast country ? To this I do not find a more appropriate answer than this that I call only those great who are known to be public benefactors and who have directed their energies and resources to the welfare of the country in which they were born. In order to illustrate my position, I quote the words of a very distinguished man of modern India, who has said : "I wish I would live long and I would be born in this way time after time to devote life to the services of my motherland. It is my earnest desire, notwithstanding my disqualifications, that God may so ordain that I may be born in this land, in this land of the *Rishis*, in this land of the *Vedas*." Every one calls them great, every where they are admired for their greatness and they are considered to be the glories of the Indian Nation. They are the pride of our Indian race—the race which is so ancient and which in different ages has performed many marvellous acts of greatness in the stage of the world. I have carefully avoided dwelling on the dark sides of the lives as we cannot derive any benefit from studying the drawbacks or errors of our heroes for every mortal is apt

to err. We all know that even the shining moon which is so bright and so glorious contains black spots ; then how is it possible that men however exalted they may be should be without blemishes ?

I hope my work will serve as a light to guide us in the way of progress. With this hope the book has been written and this as I understand is the justification for a National Biography in India. But how far I have succeeded in performing this great task, it is only for the generous public to judge. Any friendly suggestions or corrections from whatever quarter will be thankfully attended to.

DACCA,
The 1st. January, 1911. }

JYOTIS CHANDRA DAS GUPTA.

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Justice Badruddin Tyabji.

BADRUDDIN TYABJI.

“By the death of Mr. Badruddin Tyabji the country had lost a wise, patriotic, and distinguished leader, who had endeavoured by all means at his command to bring about a closer union among the different communities of India and to promote the welfare and progress of the Nation. He was always keen in his endeavours to safeguard and promote the interests of all communities in India.”

—Ramesh Chandra Dutt.

Family History. The name of Mr. Badruddin Tyabji stands in the forefront of the patriotic sons of India who flourished in the Nineteenth Century, particularly for his erudition, sound legal acumen, staunch patriotism and broad social views. He was born in a wealthy Arab family on the 8th. of October 1844, the year which gave birth to many other illustrious men in India. His father, who was called Bhai Miyan Sahib Tyabji, was not only a merchant of extensive trade, residing in Old Mody Street in Bombay, but an enlightened and respected Mahomedan gentleman in the city. Badruddin was the youngest son of his parents, his elder brothers being Shujauddin and Camruddin. The eldest took up the business of his father. Their father was a man of shrewd common sense, and was of opinion that the best he could do for his sons was to give them the best education that was possible. He was not quite satisfied with the education they could receive in India alone; so he sent his two sons to England. Camruddin, after receiving

his legal training in England, was enrolled as Solicitor of the Bombay High Court. He was the first Mahomedan Solicitor in India, and acquired eminence in that line.

Early life. In his boyhood, Tyabji studied Urdu and Persian at Dada Makhra's Madrassa and subsequently joined the Elphinstone Institution for receiving training in the English Language. But after a few year's study in that Institution, he had to be sent to France, when he was a boy of fifteen only for the treatment of his diseases of the eye. On being cured, he took his admission into the Newbury High Park College in London at sixteen. He Matriculated at the London University, but his ill-health prevented him from receiving higher education and obliged him to return to India. Next he decided to take up that honorable profession,—the legal profession, which paved the way to his distinction; and proceeded to England in 1865 for qualifying himself for the Bar. Tyabji became a law student at the Middle Temple and was called to the Bar in April 1867 along with Womesh Chandra Banerjea and Pherojeshah Merwanjee Mehta, who are well-known in this country as Mr. W. C. Banerjea and Sir P. M. Mehta. As a student, Tyabji distinguished himself at College for his intelligence and talent.

Success at the Bar. In November 1867, Mr. Tyabji joined the Bar at the High Court in Bombay, and was the first Mahomedan Counsel in India. He joined the Bombay Bar at a time when there was a galaxy of talent in it. But he had not to wait long for briefs. His elder brother being then a leading Solicitor of the High Court, it enabled him to make a good start in the profession. Mr. Tyabji possessed all the qualifications required for a successful career at the Bar,—ability, industry, and pluck. The other remarkable qualities which made him a successful lawyer within a few years' practice were a fluent delivery, a bold front and a clear head.

Seeing all such qualities combined in him, the then Advocate-General, Mr White, predicted a great future for him. On the acquittal of a criminal case, defended by Mr. Tyabji before Sir Michael Westropp then the Chief-Justice of Bombay High Court, the "Bombay Gazette" issued a very unfavorable notice against the Counsel (Mr. Tyabji). Next day when the Court assembled the Judge thus addressed Mr. Tyabji and the Reporter of the said newspaper :—"The paper represents you to have made 'a rigmarole and a nonsensical speech' in defence of your client. As these remarks are not only unfair but likely to do harm to a young barrister, I deem it my duty to observe that, in my opinion, there is not the slightest foundation for those remarks. I consider the case was most ably conducted by you, and that the acquittal of the prisoner was mainly due to the ability and skill with which you addressed the Jury."

Public Work. During the earlier years of his profession, he deeply busied himself in the pursuit of law. But when once he had established himself in the profession, he turned his attention to public question, in May 1879, and became a familiar figure on public platform, where he attracted audience by his marvellous fluency of speech. His maiden speech was against the abolition of import duties on Manchester Cotton goods ; and among his numerous speeches, those on the Indian Civil Service question delivered in 1883 in the Framjee Cowasjee Hall, on Lord Ripon's administration delivered in the Town Hall at Bombay in December 1884, and on the Native Jurisdiction Bill delivered also in 1883 in the Town Hall deserve special mention. An extract from his speech on Lord Ripon's administration, as referred to above, is quoted below :—"Amongst so many beneficent measures, any single one of which would suffice to render Lord Ripon's administration illustrious there was one which stood forth pre-eminent,

and which would render Lord Ripon's name immortal in the annals of this country. It was the scheme of Local Self-Government. It was, indeed, difficult to appreciate, at present, the full extent of the blessing which such a momentous scheme as that was calculated to confer upon India. Much would depend upon the manner in which it was adopted by the various local Governments and administrations. A great deal must necessarily depend upon the people themselves, and not a little upon the encouragement, support and countenance it might receive at the hands of local officials. But of this, at least he felt convinced, that it was a scheme which was eminently calculated to raise them in the scale of political education, to draw closer together the bonds between the official and the non-official classes, to bring into harmony the Europeans and the Natives, to attach the people of this country to their dear Sovereign." When the Local Self-Government bill was to be introduced into the Bombay Legislative Council in 1882, Sir James Fergusson, the then Governor, appointed Mr. Tyabji as a member of the Legislative Council, where he proved his competency in connection with the Municipal and Local Board Bills. It is said that ~~the~~ Governor complimented him by saying that he would have been listened to with great attention even in the British House of Commons.

Mr. Budruddin Tyabji was one of the founders of the Indian National Congress. He joined it and remained staunch to it to the last. He presided over the third session of the Congress, held in Madras in 1887, and was the first Mahomedan president of the Congress. The speech he delivered is still considered a masterly oration, but it is more popularly known for its fearlessness and independence. We give below some extracts from his famous speech:—Under the head 'A representative gathering,' he says: "From the proceedings of the two past Congresses, I think we are fairly entitled to

hope that the proceedings of this present Congress will not only be marked by those virtues, but by that moderation and by that sobriety of judgment which is the offspring of political wisdom and political experience. Gentlemen, all the friends and well-wishers of India, and all those who take an interest in watching over the progress and prosperity of our people, have every reason to rejoice at the increasing success of each succeeding Congress." Under the head of Congress and Mussalmans, he urged his fellow brethern to join this movement hand in hand with other people, as it has been started for the welfare of all the communities of India, and not for the benefit of a particular class. He thus spoke: "I must honestly confess to you that one great motive, which has induced me in the present state of my health to undertake the grave responsibilities of presiding over your deliberations, has been an earnest desire, on my part, to prove, as far as in my power lies, that I, at least, not merely in my individual capacity, but as representing the Anjuman-i-Islam of Bombay, do not consider that there is anything whatever in position or the relations of the different communities of India,—be they Hindus, Musulmans, Parsees, or Christians—which should induce the leaders of any one community to stand aloof from the others in their efforts to obtain those great general reforms, those great general rights which are for the common benefit of us all and which, I feel assured, have only to be earnestly and unanimously pressed upon Government to be granted to us. Gentlemen, it is undoubtedly true that each one of our great Indian communities has its own peculiar social, moral, educational, and even political difficulties to surmount—but so far as general political questions affecting the whole of India, such as those which alone are discussed by this Congress—are concerned, I, for one, am utterly at a loss to understand why Mussulmans should not work shoulder to shoulder with their fellow-country-

men, of other races and creeds, for the common benefit of all." Under the subject, 'A Congress of educated natives,' Mr. Tyabji elucidated with his usual flow of language, the aims and objects of the National Congress, which run thus : "Gentlemen, it has been urged as a slur upon our loyalty that this Congress is composed of what are called the educated natives of India. Now, if by this it is intended to be conveyed that we are merely a crowd of people with nothing but our education to commend us, if it is intended to be conveyed that the gentry, the nobility, and the aristocracy of the land have kept aloof from us, I can only meet that assertion by the most direct and the most absolute denial. To any person who made that assertion, I should feel inclined to say 'Come with me into this Hall and look around you, and tell me where you could wish to see a better representation of the aristocracy, not only of birth and of wealth, but of intellect, education, and position, than you see gathered within the walls of this Hall.' But, gentlemen, if no such insinuation is intended to be made, I should only say, that I am happy to think that this Congress does consist of the educated natives of India. Gentlemen, I, for one, am proud to be called not only educated but a "native" of this country. And, gentlemen, I should like to know where among all the millions of Her Majesty's subjects in India are to be found more truly loyal, nay, more devoted friends of the British Empire than among these educated natives. Gentlemen, to be a true and a sincere friend of the British Government, it is necessary that one should be 'in a position to appreciate the great blessings which that Government has conferred upon us, and I should like to know who is in a better position to appreciate these blessings—the ignorant peasants or the educated natives? Who, for instance, will better appreciate the advantages of good roads, railways, telegraphs and post offices, schools, colleges and universities, hospitals, good laws

and impartial courts of justice?—the educated natives or the ignorant peasants of this country? Gentlemen, if there ever were to arise—which God forbid—any great struggle between Russia and Great Britain for supremacy in this country—who is more likely to judge better of the relative merits of the two empires? Again I say, gentlemen, that in these matters it is the educated natives that are best qualified to judge, because it is we who know and, are best able to appreciate—for instance,—the blessings of the right of public meeting, the liberty of action and of speech, and high education which we enjoy under Great Britain, whereas, probably, under Russia we should have nothing but a haughty and despotic Government whose chief glory would consist in vast military organisation, aggression upon our neighbours, and great military exploits.”

His place in the High Court bench. Mr. Badruddin Tyabji accepted a place on the High Court Bench at Bombay in 1895. It is said that he was offered such a high distinction on a former occasion, when he was compelled to decline the position owing to ill-health. As a Judge he was always regarded as able, conscientious and thorough, and there were few Indian Judges who deserved the honor more than Mr. Tyabji. Mr. Romesh Chandra Dutt remarked about his Judicial Career at a memorial meeting in London in such appropriate terms:—“With regard to Mr. Badruddin Tyabji’s work as a judge, he entirely agreed with the general view that he was an ornament to the Bombay bench, and that a more fearless, independent, upright, and able judge probably did not exist in India at the present moment. He had often heard of the way in which Mr. Badruddin Tyabji discharged his duties on the bench in Bombay, and also of the uniform kindness and courtesy he showed not only to the leaders, but to the most junior members of the bar appearing before him.” A distinguished lawyer, who was closely associated with his legal and public work, thus wrote

in his article on the life of Mr. Tyabji: "Strong as Counsel Mr. Tyabji was also strong as Judge. The general impression among the profession is that he was more of a practical than a scientific lawyer. His strong common sense and shrewdness, with the help of the principles of law which he had mastered in the course of his career at the Bar, enabled him to get at the truth in even the most complicated of cases. His ideal of a Judge was one who having furnished himself with the well-settled principles of law and equity and a knowledge of human affairs derived from experience, applies his good sense to the settlement of disputes between man and man. On an occasion we were talking about the impression which prevails in some quarters that the life of a Judge of the High Court was one of ease and dignity with long vacations, plenty of holidays, and "off-days" in the bargain. Mr. Tyabji was recounting to me the mental strain and the worry of a Judge's life. "Few people outside the Bench," he remarked, "can perhaps realise the pains we have to go through." "But surely, Mr. Tyabji, is it not true of the Judges as it is of the poets — there are pleasures in judicial pains which only Judges know?" "Yes," he replied, "the work involves a good deal of human interest and then there is no doubt of the intellectual pleasure of it which is denied to the executive officer who always envies the Judges, but then look at the growing mass of law reports? These law reports are becoming a cumbrous affair and I sometimes wish we could manage to get without them".

Mr. Tyabji as a social reformer. Mr. Tyabji was at first the Secretary and then the President of the Anjuman-i-Islam, an influential Mahomedan Association of Bombay. It is difficult to form an estimate, in a short space, as to the great services rendered by Mr. Tyabji as a social reformer, particularly to his co-religionists. The said friend of Mr. Tyabji gave in his article, alluded to above, an account of how

his attention was at first drawn to social matters :—

“It is just 22 years or so since at a private meeting which was held at the residence of Professor Wordsworth, to discuss some public questions, and at which were present among others the late Mr. Telang, Mr. Tyabji, Mr. A. O. Hume and Sir William Wedderburn and Mr. Malabari. The last-named gentleman, who had then attracted public attention all over the country by his memorable notes on “Infant Marriage and Enforced Widowhood,” made a remark to the effect that men like Mr. Telang and Mr. Tyabji ought to set a bold example in social matters to their countrymen. Mr. Tyabji was heard to reply that example was best set by our doing things quietly and taking the people with us instead of increasing the difficulties of their situation by noise and bluster. A year or so after that I happened to ask him whether he was against agitation in matters of social reform. “Surely not,” he said; and here are words of his uttered then :—“As an every activity so in this matter of social reform, we want enthusiasm and enthusiastic men. The charge generally laid against such men is that they exaggerate. But without a certain amount of exaggeration I am afraid you cannot attract public attention to any growing evil.”

Mr. Tyabji did his best for the amelioration of the condition of the women of his community and for the advancement of their education. He was not content to ask to follow the principles but he himself practically adopted them. His daughters were the first in the Bombay Presidency to receive their education in England. Thus it will be seen that Mr. Tyabji was not only a political leader but a keen advocate of educational advancement and social reform who had the courage to translate precept into practice. His labors for the cause of education were not confined only to the improvement of his community, but while he was for some years a Syndic of the Bombay University

he took great interest in the affairs of general learning. The same gentleman tells a story in connection with his great work on social reform, which will be read with utmost interest :—

“A few years ago an incident happened, which shows what a strong head and soft heart Mr. Tyabji had and what a growing man he was in matters of social reform. A younger relation of his, brought up under his influences, with cultivated tastes and progressive ideas, broke through the purdah in the case of his own family. At that time Mr. Tyabji was at Matheran, spending one of his High Court vacations. The younger relation, who had taken the bold step without consulting Mr. Tyabji for whom he had the highest regard and great affection, thought, however, that he ought to apprise the latter of the fact. So he wrote and expected a sympathetic reply. But Mr. Tyabji's communique was one of surprise, if not anger, that his young relation had taken a rash step, calculated to arouse prejudice and throw back the cause of reform in the community. But the young relation was equal to the occasion. He appealed to Mr. Tyabji's nobler instincts; asked him whether in doing what he had done, he had not followed the lines laid out by Mr. Tyabji himself for all those who had had the privilege of being brought within the sphere of his inspiring influence; and begged of him to say whether any progress was possible without some measure of self-sacrifice, some kind of conflict between the old and the new. The appeal had its effect. Mr. Tyabji wrote in reply warmly commending what he had at first seemed to ensure—and the public knows that ever since then there was not a single speech of his on social matters where he did not earnestly preach against the Purdah. And it was not mere preaching. There was earnest example behind it—of that let his home life, with all its elevating influences, bear testimony unto all of us who have heard and known what a home of light and love it has been.”

Mr. Tyabji was further of opinion that the Indians as a whole, both Hindus and Mahomedans, are paying greater attention to political problems than to social questions. His remarks on this point, are quoted below :—

“I am afraid that young India has fixed its attention too exclusively upon politics, and too little upon education and social reform. I am one of those who think that our improvement and progress lies not in our efforts simply in one direction, but in various directions, and that we ought to move side by side for the purpose of improving our social status and our educational status quite as much as our political status. It is no use labouring together for a representative Government of a very advanced type if the majority of our own countrymen are still steeped in ignorance, and experience shows that the majority of the Indian subjects have not appreciated the advantages of that higher education upon which, I think, the fate of our nation really rests.”

The annual Mahomedan Educational Conference of 1903 was held in Bombay under the presidency of Mr. Tyabji, when he delivered a vigorous and an impressive speech. He strongly advocated the weakening of the power of the Zenana system of the Mahomedans and as strongly urged the necessity for liberal education of Moslem women. But the most remarkable feature of the speech was that he declared his adhesion to the principles of the Indian National Congress in the following words :—

“Gentlemen, you are no doubt aware that, although the the Conference has been in existence for several years past, I have not hitherto been able to take an active part in its deliberations. No doubt, there have been many reasons for this, to which it is unnecessary to refer. But there is one in regard to which I must say a few words. You are no doubt aware that I have always been a supporter of the Indian National Congress. In my younger and freer days, when I was not trammelled with

the responsibilities imposed by my present office, and when I was, therefore, able to take a more active part in public life, and especially in the politics of the Empire, I deemed it my duty to support the Congress, and, as you may perhaps know, I had the honor of presiding at the Congress held in Madras some years ago. On that occasion I described my election as the highest honor that could be paid to any Indian gentleman by his fellow-subjects of the Empire. Being of that opinion at that time and being still of that opinion now, you will readily understand that it was not possible for me to take any part in connection with any institution which had or could be supposed to have the slightest trace of being hostile or antagonistic to the Congress." "Generally speaking political measures affect the whole of the Empire all the various communities inhabiting the Empire more or less equally and evenly. It is seldom that political questions arise which affect only one community. My guiding principle, therefore throughout my life has always been that in so far as general political questions are concerned, that is, questions which affect the Empire as a whole and all the communities together and not merely the Mussalman Community, then in such case Mussalmans and all the other communities in India ought all to work together hand in hand and not separately or hostilely towards each other." "What I have said, gentlemen, I think is enough to show that in my opinion so far from there being any cause for antagonism or hostility there is every reason why the two great national institutions the Congress and the Conference should work hand in hand together—the one having for its object chiefly the political advancement of the country and the other the intellectual advancement of the Mussalman Community. I can see no reason why these two institutions should not work in perfect peace and harmony and why the educated and enlightened and experienced and influential members of the Mussalman Community should

not take part in the deliberations of both the institutions so far as their circumstances and considerations permit. We can work hand in hand with all other communities of India in perfect harmony and co-operation so long as our own special interests are not threatened. If, however, our interests are threatened, then as I have already said before, it would be our duty to oppose all such prejudicial measures by every constitutional means in our power. Although in my opinion such opposition should be conducted from within the Congress itself or by distinct political institution—such as by this Conference.”

Once when speaking on the moderation of demands and speech, in which he had a firm belief, he remarked :—

“Our countrymen have not wholly realised the distinction between ‘licency’ and ‘liberty’ and have not wholly grasped the fact that ‘freedom’ has its responsibilities no less than its privileges.”

Last visit to England. In the early part of 1906, he went to London for the last time for the treatment of his eye-sight, which had begun again to give him serious trouble. Mr. Tyabji had not then retired from service but only took leave for the purpose. In a short time, he was cured of the disease, and acquired such strength and vigor that he undertook long Motor tours. In March of that year he was present at a meeting of the East Indian Association held at Caxton-hall, Westminster, London, on the occasion of the reading of Mr. Gokhale’s paper on “Self-Government for India,” where he spoke on the Indian situation advocating moderation and courtesy in politics. In referring to various other points of Indian problems, he spoke on the employment of Indians in these words :—

“As regards the employment of the people in Government service, I think it a perfectly legitimate aspiration on the part of the natives of India to be employed in larger and larger numbers in the higher degrees of the public service. Natives of India possess very high natural

lips, many an observation on the condition of the country, its administration, and the right and proper duty of ourselves as citizens, the deeper that conviction grew on me. Had his *kismet* been cast elsewhere, say, in a great Native State, Hindu or Mahomedan, I am perfectly certain that Mr. Tyabji would have risen to fill the highest post. He would have been another Sir Salar Jung. There were in him all the great qualities which contribute towards the making of an eminent statesman—talents of a high order, political sagacity, tact, judgment, suavity of manners, and, above all, catholic sympathy. As a Moslem, he was devotedly attached to his creed, and thoroughly understood its ethics with a broad-mindedness and tolerance which deserve the highest praise. Moreover, his early training and education in England had had its great formative influence on his character which was all through discerned in his public life. As a westernised Mahomedan, he could not sit inactive without reforming his community. He rightly conceived that the first and most important element of social reform among his co-religionists was education. The backwardness of Mahomedans in this respect he seems to have perceived from an early day; and he perseveringly endeavoured, and endeavoured with success, to lay the foundation of educational progress in his community. He chalked out the broad lines on which it should proceed. He knew well that reform meant reform first within his own domestic circle; and *pari passu* reform for the community by slow and easy gradients; in other words, on the lines of least resistance. Thus it was that he first lighted the torch of social reform in his own family and later on held it aloft, illumining the way for those who had his force of character and resolution to associate with him in that noble and most beneficent work. We all know how his energies and efforts were directed towards the establishment of the Anjuman-i-Islam, and how these were crowned with success. It

will for ever stand as an imperishable monument of his great social work. In the entire community of Mahomedans in India, he was recognised as a towering personality and a power and influence for good. But more than a Mahomedan, he was proud to call himself an Indian. His heart beat in unison with the aims and aspirations of our national organisation, while his head had clear conceptions of the ultimate triumph of those objects. In his death, therefore, India loses one of her best sons, a pillar of progress, justice, freedom, toleration and catholic sympathy. It is to be feared it would be long before the country discovers another Tyabji."

Memorial meetings were held in London and in all important centres of this country to honor the memory of the deceased greatman. In the Madras gathering, a resolution was adopted in the following expressions :—

"That this meeting of the citizens of Madras expresses its deep sorrow for the death of the Hon'ble Mr. Justice Badruddin Tyabji who, as a distinguished judge and a trusted public leader, always commanded the respect and admiration of all classes of people in this country, and whose large sympathies and high character liberalised and sustained the movements to which he had lent the weight of his great name, and places on records its sense of the great loss India has sustained by it and expresses its profound sympathy with the members of the bereaved family."

In moving this resolution, Mr. (now the Hon'ble Mr. Justice) Krishnaswamy Iyer thus remarked on the memorable career of Mr. Tyabji :—

"Mr. Tyabji had chosen sufficiently early in his career a different path which marked him out as one of the best leaders of men. His political activity had been more distinguished than his forensic activity and more distinguished than his judicial career. Since 1879 he assumed the role of a public man, and his career

had always elicited the highest approbation of everybody that came in contact with him. In 1887 he was selected to preside over the deliberations of the Congress held in Madras. Though he (the speaker) was then much younger, he remembered very much, the ability, the dignity and the firmness with which he presided over the deliberations of the Congress which had never been surpassed by any other President and it was in that Congress that he advocated his right to be there as representing his co-religionists all over the country and appealed to them to take an interest in their political condition. He appealed to them to cast off their apathy and to regard themselves first as Indians and then as Mahomedans, and to the end whether as a public man or as a High Court Judge he had never concealed from himself that spirit of patriotism which marked him from the beginning and which showed that he, at all events, remembered that he was an Indian first and Mahomedan last. Though he was a Judge there were occasions when he was called upon to express himself as to his political creed, and there was no mistake in the pronouncement which he had made when he was called upon to preside over the Mahomedan Educational Conference. He told his co-religionists that they were mistaken in the view which some of them took with reference to their part in the political regeneration of this land." * * * "Whatever the late Mr. Tyabji did he did in a spirit of duty, for the best interests of his country. Men like Mr. Tyabji were rare in any country."

The tribute which is paid to the memory by a devoted friend of a deceased is generally considered to be more impressive and touching for his acquaintance with the *pros* and *cons* of that life and career. We have quoted in several instances from the article of a friend of the late Mr. Badruddin Tyabji, the concluding passage of which is now quoted, before we

close our account of great deeds of an illustrious worker for the cause of the elevation of his countrymen :—

“Now that you have departed from us, rest noble soul ! If to leave life better than we found it is the supreme end of existence, your life has fulfilled its purpose. We who are apt to live low and take narrow views of life by thinking too much of our creeds and castes, have need of men like you—like you, who steadfast in the faith in which you were born and to which you adhered, appealed to us by your example, as one of the most catholic minded followers of the Prophet—able to rise above narrow prejudices, broad-minded, and large-hearted. Let us have more men of your grit—men with strong convictions, balanced judgment, conserving what is good and pure in the old but ever growing with the sense of what we owe to our country in these changing conditions of the times.”



MANO MOHAN GHOSE.

"The cruel hand of death has deprived us one of the most energetic workers, friends and sympathisers,—the late Mano Mohan Ghose, an enthusiastic and steady worker from the early years of this (Congress) movement. His great abilities and rare legal acumen, his special study of Indian questions, especially the urgent need of the separation of Judicial from Executive functions, his untiring zeal and moderation, his great powers and readiness in debate and widespread influence combined to make him best fitted to espouse his country's cause. His sudden and untimely removal from our midst leaves a blank which it will be hard to fill, but his services to the Congress will keep his memory always green in the annals of this movement".

—Hon. Mr. R. M. Sayani.

Account of the great Career. Mano Mohan Ghose, a distinguished lawyer and an ardent politician in Bengal, was born on the 13th of March 1844, in a small village named Bairágádi in Vikrampur in the district of Dacca. His father, Babu Ram Lochan Ghose was a Subordinate Judge at the time of Lord Auckland's administration, and received the title of Rai Bahadur for his able services. After receiving his elementary education, Mano Mohan was admitted into the Collegiate School, Krishnagar, in 1850, where his father was employed for a long time. Mano Mohan passed successfully the Entrance Examination in 1859 from that institution, when he was sixteen. Then in 1861, he came out to Calcutta and was admitted into the Presidency



Manomohan Ghose.

College, and he resided in the house of Maharshi Devendra Nath Tagore who was well-known for his piety and religious fervor. It was in the year 1861 that Mano Mohan started the newspaper, "Indian Mirror," with the aid of Devendra Nath. In the following year, he with Mr. Satyendra Nath Tagore (Maharshi's first son) went to London, and twice appeared at the Indian Civil Service Examination, but could not succeed. Next he decided to enter the legal profession, which raised him to so much eminence in life. In 1866, he was called to the Bar from Lincoln's Inn. In that year, he published a pamphlet under the name of "Civil Service." A year after, Mano Mohan returned to India and set up his legal practice in the High Court of Calcutta. Though Mr. Jnanendra Nath Tagore was the first Indian Barrister, but he never turned up in India ; and Mano Mohan was the first Indian Counsel who began his practice in this country. He had not to wait long for his success in the profession and within a short time he made his mark as a prominent member of the bar. Among the distinguished Indian Barristers, Mano Mohan occupies a conspicuous place for the rare merit he was possessed of as well as for his fearlessness and sound legal acumen. There were very few sensational criminal cases all over Bengal in his time, in which he was not engaged as a defence Counsel, and which did not come to a successful termination owing to his able advocacy. But the name of Mano Mohan is still a household word in this part of the country for the kindheartedness he evinced in defending the helpless and innocent persons in criminal courts. There are many startling narratives of Mr. Mano Mohan being associated with numerous intricate criminal cases of his time, which we consider to be the fitting memorials of that eminent lawyer.

Mano Mohan as a public man. Next we turn to the accounts of his public services which are no less important than

those of his legal career. Mano Mohdī. was one of the early pioneers of female education in this country ; and in 1873, he was appointed to be Honorary Superintendent of the Bethune College in Calcutta, in which capacity he did useful services for the furtherance of the cause. He was closely associated with many other important public institutions of his time which had the object of improving the condition of the masses and the classes of this country. The other most important point of his life was that of his adhesion to the principles of the Indian Congress ; and his name will ever be remembered as one of the prime movers for its establishment in 1885. It was for his enthusiastic services for the cause of his mother-country that led to his selection as Chairman of the Reception Committee of the sixth Congress held in Calcutta in 1890, but if he had not been cut off in the prime of his life, he would surely have been invited by his admiring countrymen to fill that highest place as its President. In his speech, as Chairman of the aforesaid Congress, we find him saying in the following terms :—

“The National Congress movement was fittingly described last year by my friend Mr. Pherozshah Mehta, while welcoming the Delegates in Bombay, as the grandest outcome of British Rule in India. To that description I will venture to add that it is also the natural and, indeed, the inevitable outcome of the generous policy pursued by England in this country. The fact which we all gratefully acknowledge, namely, that India is now better governed than before, or the fact that no other Asiatic country is, at the present time, better governed, furnishes no argument whatever against the demands made by us with the sole object of improving the administration of the country. The English people have no right to complain if we refuse to judge of their acts and professions as rulers of this country, by any

standard lower than what they themselves have taught us to respect and admire: If England has been instrumental in teaching an Asiatic people a higher code of political morality she can scarcely complain, with any show of reason, if we expect her strictly to adhere to that code in the Government of her own dependencies and to carry out the professions and declarations which have from time to time been made in her name and on her behalf. The great demonstration of to-day, I think, we are all agreed, implies nothing more than this, *viz.*, that much as England has done for us, she has yet a great deal more to do, or, in other words that the administration of India is not perfect, but that there is still considerable room for its improvement and reform. This, I believe, to be the keystone of this great national movement. It is not a movement intended in the slightest degree to embarrass or hamper the Government of the country, but to assist that Government by every means in the great and difficult task in which it is engaged."

Mano Mohan, then began to investigate the question of separation of Judiciary from Executive,—the subject which has been discussed in Congress sessions since its second gathering in 1886. He thought it to be the problem of problems for the betterment of administration of justice in India, and so also an urgent need of the country. Mr. Mano Mohan, delivered a valuable speech on the subject in the eleventh Congress at Poona in 1895, of which the following is an extract :—

"From the days of Lord Cornwallis down to the present time English administrators have repeatedly acknowledged the soundness of the principle for which we are contending. It is now exactly hundred years since the Government of Lord Cornwallis, in the preamble to a regulation of the Governor-General, publicly recorded that, in the opinion of the Government of India, it was exceedingly desirable that revenue officers and others

performing executive duties should not be called upon to try cases in which they have themselves been mixed up. The reform, however, was not then carried out, but in 1861, a few years after the Mutiny, when the Police Act was under discussion before the Legislative Council of the Governor-General of India, strenuous efforts were made by distinguished English officials to bring about this reform. It was on that occasion that no less eminent a member of the Civil Service than Sir Bartle Frere declared that the reform was one which must be carried out sooner or later, and that the only difficulties in the way were "prejudices of long standing." At that time Mr. Scone, another distinguished member of the Civil Service and a Judge of the Sudder Court, insisted upon the reform being then carried out, but he was put off with the assurance that in a very few years the measure which he advocated would be carried out. At that time the National Congress was not even heard of, and I mention this fact in order to show that this is a reform which has all along been advocated by English officials and administrators themselves, and not by so-called revolutionaries like ourselves. Nothing, however, was done, and although since the establishment of this Congress we have repeatedly agitated for this small measure of reform, our cries have yet remained unheeded. As the President has told us only the other day, both Lord Kimberley and Lord Cross stated from their places in Parliament that it was exceedingly desirable that this reform should be carried out without further loss of time; but the difficulty which then pressed Lord Kimberley was, as he put it, solely based upon financial considerations. I regret to say that it is impossible for me or anyone who has studied the subject to accept this as a satisfactory explanation of the delay which has taken place in carrying out this reform. It seems unreasonable that we should be put off on the ground of financial embarrassment, when there is a yearly surplus which

ought undoubtedly to be devoted to improving the very administration which yields that surplus."

In the following year, Mr. Manomohan Ghose published two exceedingly valuable pamphlets on "The Administration of Justice in India," showing his devotion with exemplary vigour to the advocacy of the reform in the preparation of which he brought his mind nearer to him. These pamphlets have received warm commendations from many eminent authorities on the subject and from numerous important papers in India and Great Britain alike. The *India*, an organ of Indian public opinion, issued in London, published a review of the work in its issue of September 1896, then a monthly magazine, from which we are quoting below :—

"Mr. Manomohan Ghose, of Lincoln's Inn, barrister-at-law, practising in the High Court of Bengal, has just published two pamphlets on a subject which has deservedly attracted much attention—namely, the practice of the Government of India in vesting its revenue officers with judicial powers. * * * * One of Mr. Ghose's two pamphlets contains opinions expressed by eminent authorities on the system of uniting judicial and executive functions in one officer ; and the other contains reports of authenticated cases illustrating the evils engendered by that system. Lord Cornwallis's opinion, as expressed in the preamble to Regulation II of 1793, incontrovertibly demonstrates, in the following passage, the absolute necessity of separating judicial and executive functions : "If the regulations for assessing and collecting the public revenue are infringed, the revenue officers themselves must be the aggressors, and it is obvious that individuals, who have been wronged by them in one capacity, can never hope to obtain redress from them in another. * * * * The revenue officers must be deprived of their judicial powers. All financial claims of the public, when disputed under the regulations, must be subjected to the cognisance of Courts of Judicature

superintended by judges who, from their official situations and the nature of their trusts, shall not only be wholly uninterested in the result of their decisions, but bound to decide impartially between the public and the proprietors of land, and between the latter and their tenants. The collectors of revenue must not only be deprived of their power of deciding upon their own acts, but rendered amenable for them to the Courts of Judicature, and collect the public dues subject to a personal prosecution for every exaction exceeding the amount which they are authorised to demand on behalf of the public and for every deviation from the regulations prescribed for the collection of it."

"The *régime* established under Lord Cornwallis's legislation rapidly produced that extraordinary degree of prosperity which astonished the world, and powerfully aided in the consolidation of British power in India."

End of the patriot. Manomohan died suddenly at Krishnagar on the 16th October 1896, at the age of 52, owing to a brain disease caused by over exertion for the investigation of his favorite subject. We quote below what the late Sir Romesh Chandra Mitter, K T., sometime Chief-Justice of Bengal, as Chairman of the Reception Committee of the twelfth Congress said of the late lamented patriot :—

"I should be wanting in my duty to an intimate and a highly respected friend, and to a most prominent and useful member of the Congress, if I omitted to refer to a melancholy event which has cast a deep gloom over the people of this province, and if you will permit me to say so, over the other provinces as well. A true patriot has recently passed away from us in the prime of his life and patriotic activity. I allude to the lamentable and untimely death of Mr. Manomohan Ghose. By his sincerity of manners, by his sweetness of temper, by his readiness to help the distressed, by his eminently practical turn of mind, by his deep legal learning, by his whole-hearted

devotion to his country's cause he had endeared himself to high and low, to laymen and to the profession alike. The educated have no sympathy with the masses, our rulers imagine; let them search the records of criminal trials and they will see how Mr. Ghose, a fine product of Western civilisation and education, felt in the depths of his heart and worked with a single-minded zeal for a poor wretch belonging to the lowest stratum of Indian society, worked not only as an advocate, but as a feeling protector. A sterling soul and a genuine patriot, his willing and able services were, amid the overwhelming pressure of professional engagements, always at the disposal of his country's cause—of the Congress, he was a powerful pillar."

While we are concluding the brilliant record of the useful career of Manomohan, we draw prominent attention to the estimate of his labors formed by Mr. Rahamatulla Muhammad Sayani in his Congress presidential speech, as has already been noted above. His son Mr. Mahimohan Ghose is a Madras Civilian.



MAHARAJA LUCHMESSUR SINGH.

"Among all the patriotic, public-spirited, and respected Chiefs of Modern India, there was none more public-spirited and more patriotic than Sir Lachmeswar Singh. He was the Bayard amidst Bengal Zemindars, the Knight without fear and without reproach."

—R. C. Dutt.

Early life. Maharaja Sir Lachmisvar Singh Bahadur of Darbhanga, one of the Premier noblemen of his time in India, who was widely known for his munificence and philanthropic acts, was born in the year 1856. On the death of Maharaja Rudra Singh in 1850, he was succeeded by his son Maharaja Maheswar Singh, who died in October 1860, leaving two minor sons, Lachmiswar and Rameswar. As a rule, the Darbhanga Raj was then placed under the management of the Court of Wards, when the two brothers were under an English tutor, Mr. M. C. Macnaghten. On attaining his majority, Lachmisvar duly succeeded to his estates; and at the time of his installation Sir Stuart Colvin Bayley, the then Lieutenant-Governor of Bengal, was pleased to observe that "his abilities, manners, accomplishments and personal character eminently fit him for the high position he has to fill."

The acts of his charity. Maharaja Lachmisvar was well-



Maharaja Sir Luchmessur Singh Bahadur, G. C. I. E.

known for his generosity and charitable disposition. It was estimated on his death, that during his life-time, the Maharaja paid upwards of two crores of rupees on various public objects, notably in the Bengal famine of 1874, he spent £3,00,000 in relief of distress; in the famine of 1897, his remissions and contributions exceeded £1,00,000; and he also contributed Rs. 50,000 to the funds of the Imperial Institute in England.

Services of the Maharaja in Legislative Councils. As a member of both the Bengal Legislative Council (1880-1882, 1893-95, 1895-97, and 1897-98) and the Imperial Legislative Council, the Maharaja rendered useful services by his manly eloquence and firm determination to be true to his country. His services in the Legislative Council were well appreciated at the time of the lengthened deliberations on the Bengal Tenancy Bill, when he acted as one of the representatives of the landowners of Bengal and Behar. The ability and moderation he displayed on this occasion were fully recognised by the Viceroy, Lord Elgin himself. The illustrious patriot, the late lamented Mr. Romesh Chandra Dutt, in the course of his tribute to the memory of the Maharaja, which appeared in the "Manchester Guardian" in 1899, said that: "It was my good fortune to be a member of the Bengal Legislative Council four years ago when he was also a member. He was so ill then that it was with some difficulty he walked up the steps to the Council room and he was sometimes permitted to speak sitting. His regard for his country's interest dragged him to the Council on important occasions, even in this state of health, and I never heard him to speak—even he was voting against me—without feeling the highest respect for his straightforward and manly candour, his loyalty to the Government and his truth to his country." On his death, a meeting of the Bengal Council was adjourned for a day out of respect to his memory.

The Maharaja as a Patriot. As a patriot, Maharaja Lachmiswar, rendered liberal help to the great organisation of the Indian National Congress. He attended at its twelfth sitting held in Calcutta in 1896, when the whole assembly honored him by rising from their seats. Another mighty son of India, the late Mr. Ananda Mohan Bose, in the course of his Presidential speech of the National Congress of 1898, paid a warm eulogy to the memory of the deceased Maharaja in the following words :—

“And now in the closing month of the year not a fortnight ago, has passed away to the realm beyond one of the noblest and the most illustrious of India's sons, illustrious not by birth and position alone, the Premier Nobleman of Bengal and the Head of its proud Aristocracy—but illustrious by that which is a higher nobility by far than that of birth and wealth—God's own nobility of a rich heart and a rich service in humanity's cause. In the Maharaja of Durbhanga, the British Government loses a loyal subject and perhaps the most trusted and honored of its Councillors, the country one of the greatest of its benefactors and staunchest of the defenders of its rights, and the Congress a friend, a generous helper, a warm supporter—none warmer—whose value no word that can fall from our lips can adequately express. Can memory fail to go back at this moment to that scene when two years ago he came to the Congress Pavilion in Calcutta, the last he lived to attend, and the whole assembly rose as one man with an enthusiasm that knew no bounds, to welcome this true friend alike of the Government and of the people. To me, the death of the Maharaja of Durbhanga come with the suddenness and the poignancy of grief at the loss of one who was a personal friend, and whom I had eagerly hoped soon to meet after a long absence. But he has, Ladies and Gentlemen, left examples behind, marks in the foot-print of

time, which we trust and pray may be an encouragement and a guide to others of his class, and to all true and loyal sons of India."

Premature end of the Maharaja. The Maharaja Bahadur died on the 17th of December 1898 at the premature age of 42, leaving no issue, but a brother, two widows, and the country to mourn at his loss. The estate therefore passed into the hands of his brother, the present Maharaja of Darbhanga. Numerous memorial meetings were held all over the country; and Maharaja Rameswar Singh Bahadur spent a large sum of money in charity in memory of his late lamented brother on the occasion of the *Sradh* ceremony. In order to make an idea of the nature of this charity, we give an extract from the figures allotted and placed at the disposal of the various Local Governments and its Officers with a request to distribute them among the poor on the day of *Sradh*: The Government of Bengal were paid Rs. 10,000 and that of Bombay, Madras, N.W.P., and the Punjab Rs. 5,000 each; The Commissioner of Patna and the Collector of Darbhanga were each provided with Rs. 5,000; The Commissioners of Benares and Karachi and Father Lafont of Calcutta ~~received each~~ Rs. 2,000; and the Collectors of Muzaffarpur, Gaya, Saran, Champaran, Shahabad, Bhagalpur, Monghyr, Purnea, Maldah and Subdivisional Magistrate of Deoghur each Rs. 1,000. The Government of Bengal expressed their grief in an extraordinary issue of the *Gazette*, which runs thus: "The Lieutenant-Governor has heard with deep regret of the death of the Hon'ble Maharaja Sir Luchmessur Singh Bahadur, G.C.I.E. of Darbhanga, on the morning of the 17th instant. One of the foremost landholders and noblemen of the Province, the late Maharaja fulfilled with distinguished public spirit and liberality the duties of his high position, and won the esteem of all classes of the community and of the Government. He rendered valuable service as a member of

both the Legislative Council of His Excellency the Viceroy and the Bengal Council, and his generosity in relieving distress and assisting in works of public utility was conspicuous. His death at an early age will be deplored throughout the Province."

We find in the same tribute of Mr. Romesh Chandra Dutt an eulogium to the services of the late Maharaja in the following expressions :—

"Among all the patriotic, public-spirited, and respected Chiefs of Modern India, there was none more public-spirited and more patriotic than Sir Lachmeswar Singh. Educated by English teachers he spoke the language perfectly, and those who have heard him voice the opinions of his countrymen in the Bengal Legislative Council or in the Legislative Council of the Viceroy, have been struck alike by his manly and straightforward eloquence, his loyalty to the British Government and his unalterable determination to be true to his country and to his countrymen. There has been backsliding among other leading men of Bengal; there has been abandonment of the public interest for private or class interests; there has been betrayal of the country's cause for selfish motives. But the Maharaja of Darbhanga's record is spotless, his honor and fame have been above suspicions. He has remained true to his country when other men turned their backs or changed their coats; he remained true to his honour, when others withdrew and fled. He was the Bayard amidst Bengal Zemindars, the Knight without fear and without reproach. As a landlord his conduct towards his cultivators has been often favorably noticed by the Government of the day. As a patriot, he rendered liberal help to the great organisation of his educated countrymen, the National Congress. The Maharaja of Darbhanga feared no living man and courted favour from none; and when he considered it his duty to help his educated countrymen in organising means to express their views on public measures he rendered them help

which will live in the grateful recollection of the people of India. It is remarkable that the fearless conduct of this great nobleman never did him any harm in the estimation of the rulers of the land. His honesty was so clear, his patriotism was so unquestioned that the highest rulers felt for him more respect and showed him more courtesy than they rendered to those who were more obsequious, more self-seeking more disposed to trim their sails according to the direction of the wind. I have often seen the late Maharaja in company with the highest European Officials in Bengal, and I noticed with gratification the high respect which was invariably paid to him."

We quote below an extract from the *Stat sman* on the career of the late Maharaja :—

"By the death of Maharaja Sir Luchmiswar Singh of Darbhanga, India has lost one of its Premier nobles and the public one of the most munificent of modern philanthropists. An evidence of the judgment with which the young Maharaja's education was conducted, it is noteworthy that, while he profitted to the full by his training under European tutors, he yet was not denationalised by it. He remained a good orthodox Hindu ; and no little of his influence over his caste brethren and people, and influence which was uniformly exerted for the public good, was owing to his standing fast in the old ways and beliefs of his fathers. The Maharaja's useful life present the valuable record of his many honest public duties. To every public philanthropic undertaking, not only in Bengal, but in the Empire, he was a ready contributor, as if he held his noble fortune as a trust for his poor brethren."

A grand marble statue of the Maharaja has been erected by public contribution at the south-west corner of Dalhousie Square, Calcutta, which was unveiled on 25th March 1904 by Sir Andrew Fraser, Lieutenant-Governor of Bengal.

ROMESH CHANDRA DUTT.

"Administrator, author, orator, thinker, Romesh Chandra Dutt stands out as one of the most prominent men of his generation. A prince and a great man has fallen, and from the stage of Indian affairs has passed away one of the most distinguished leaders of thought whom this generation has produced. His loss, we fear, will not be made good within a measurable distance of time."

—The "Bengalee."

Family History—Romesh Chandra Dutt, one of the most distinguished Indian statesmen of the present generation and a man of profound literary eminence and one of the greatest administrators India has ever produced since it came under British Rule, came of the cultured Dutt family of Rambagan in Calcutta, distinguished even in the days of Robert Clive and Warren Hastings. His great-grand-father, Nilmoni Dutt was a broadminded Hindu leader of Calcutta, and was well-known in the latter half of the Eighteenth Century. His great-uncle, Rasamoy Dutt, was the first Indian who held the high post, first of Principal of the Sanscrit College and then of Judge of the Court of Small Causes in Calcutta. His father Ishan Chunder was one of the first to be appointed to the post of Deputy Collector in Bengal,—created for the higher employment of Indians by Lord William Bentinck. Miss Toru Dutt, a cousin-sister of Romesh Chunder, wrote some English verses which



Romesh Chandra Dutt, C. I. E.

were much admired in England, a generation ago. Several others of this gifted family have acquired great literary fame.

Early Years of Romesh Chandra—Romesh Chandra was born in Calcutta on 13th. August 1848—the year which gave birth to such other notable sons of Bengal, namely, Surendra Nath, Saroda Charan and Protu Chandra. His boyhood was mostly passed in many Bengal Districts, where his father was employed as Deputy Collector. Losing both his father and mother, when he was young, he with his brothers and sisters lived under the guardianship of his uncle, Sosi Chandra Dutt, a man of literary pursuits and greatly devoted to English literature. Romesh Chandra received his early education at the Hare School in Calcutta, and matriculated in 1864 taking the first place among the successful candidates of his school; and he stood second in order of merit among the successful students of the University at the First Examination in Arts in 1866. But he never graduated.

Three Years in Europe—On 3rd. March 1868, three Bengali youths Surendra Nath Banerjea, Behari Lal Gupta and Romesh Chandra Dutt sailed for England to compete at the open Examination for the Indian Civil Service. Surendra Nath went with his father's consent but they had simply run away from their homes under cover of night and the three berths in the steamer were engaged in the name of Surendra Nath Banerjea and two friends. It is happy to think that the work, character and life of the three friends have been indelibly impressed on the history of their native land. All the three succeeded in the open competition of 1869. More than three hundred English candidates had appeared at that Examination, but Romesh Chandra won the third place in order of merit; and he stood second in English Literature but secured the first place in Sanskrit. He was also called to the Bar in the same year from the Middle Temple. They then travelled for three years in the Continent, notably

in England, Scotland, Ireland, France, Germany, Switzerland and Italy. He thus witnessed the great Parliamentary Election of 1868 which returned the Liberals to power and Mr. Gladstone became Prime Minister for the first time. He had admission to the House of Commons, listened to the speeches of Gladstone and Disraeli, and had acquaintance with Mr. John Bright and Henry Fawcett, the greatest friends of Indian people in those days. He attended meetings where John Stuart Mill spoke and Charles Dickens gave readings from his novels ; he was also present at receptions at the India Office, given by the Duke of Argyle, the then Secretary of State for India ; and he had many friends among the distinguished Englishmen of those days. Among Professors of the London University College, under whom he studied, he knew most intimately such men of deep learning as Henry Morley and Theodore Goldstucker. While travelling in France a noteworthy incident happened, which he has narrated in his book. The War of 1870-71 had just been over when the three Indian youths visited Paris in 1871. The Communists had destroyed most of the fine buildings in that city ; the French Government was furious and French soldiers were shooting down men as Communists on mere suspicion. The three Bengali youths, on the occasion of a visit to Versailles, were suspected to be foreign Communists, and were arrested and taken into the custody of a French lock-up. They thus passed a night in the lock-up and the next morning they were taken out for examination, when they pointed out to their pass-ports and asserted their rights, as British subjects. The French officer was thus satisfied and ordered to set them free.

A Successful Officer. For eleven years, from 1871 to 1882, Romesh Chandra served in various capacities in many Districts in Bengal. His first experience in famine-relief work was in the District of Nuddea in 1874. But a more difficult

work was imposed upon him in 1876, when a terrible cyclone and storm-wave swept over south-eastern Bengal, which took away the lives of thousands of people. He was deputed to re-organise administration in the island of Dakshin Shahabazpur in the District of Backerganj, which was then covered with dead bodies of men, women and cattle,—some hung on trees, some floating in tanks, and some carried in different directions by the strong tidal wave. The cholera of a most fatal type broke out almost immediately ; reports of looting of property washed away from homes were constantly received ; and last but not the least a famine due to the loss of crops broke out in the locality. Amidst all such terrible disasters the young officer of only five years' standing had worked so much efficiently that he soon relieved the sufferers, rebuilt the villages and restored order. This brilliant record of the services of Romesh Chandra is an illustration of his high administrative capacity.

Within the first eleven years of his service, he had twice acted as District Magistrate for short periods. He was the first Indian Officer, who held executive charge of a District for a prolonged period. From April 1883 to April 1885, with a very short interval, he was kept in charge of a most difficult District in Bengal,—Backerganj, at the time of Ilbert-Bill controversy. The Indian Magistrate worked in perfect harmony with his English subordinates and won the love and respect of the people. The Government reviewed his work in a felicitous language in their Annual Administration Review published in the Government Gazette. The Marquis of Ripon was then the Viceroy and Governor-General of India. He was so very impressed with the reports of his work that he was pleased to send for the Indian Magistrate, and expressed his approbation of his work in a difficult District. "I sent for you,"—Lord Ripon was pleased to remark,—“as I wished to see you and know you before leaving India. Your work should be known in

England; the fitness of Indians for high administrative posts would not then be questioned." When Sir Anthony Macdonnell (now Lord Macdonnell), then Revenue Secretary of Bengal, took up the work of drafting the Bengal Tenancy Bill, no other reports were more valuable to him than those of the young Magistrate of Barisal, and no help was more cordially acknowledged by him as that of Mr. Romesh Dutt. The Bill was passed by Lord Dufferin in the Legislative Council of India; and the protection needed by him for the cultivating class was secured by the Bengal Tenancy Act of 1885. After fourteen years of service, he took two years' furlough from 1885 to 1887, and the first of these years he spent in India in literary work. On rejoining after leave, he was posted for a short time to Pabna and then was transferred to Mymensingh, the largest District in Bengal, where he worked for two years and a half. The Romesh Chandra Hall and Public Library at Tangail in that District stands as a monument of the love and esteem which the people of the District cherished for him. He was then transferred to Burdwan in 1890, where in addition to his regular duties he had to look after the education and the estate of the present Maharajadhiraj of Burdwan, who was then a minor. From Burdwan he went to Dinajpur and then to another heavy District,—Midnapur, of which he remained in charge for about two years. In 1892, he was made a *Companion of the Indian Empire* for his meritorious service and brilliant literary work. In the autumn of 1892, he was compelled to take furlough again for his ill-health. Restored to his usual health and strength, Romesh Chandra returned to India in 1893. In April 1894, he was appointed as Commissioner of Burdwan, Division, being the first Indian who rose to that coveted rank in the last century. While he was Commissioner at Burdwan, he was appointed to be a Member of the Bengal Legislative Council, and rendered useful service as such, which

was highly acknowledged by Sir Charles Elliott, Lieutenant-Governor, on more than one occasion. But he had to resign his Membership when he was transferred as Commissioner of the Orissa Division, where he was also the *ex-officio* Superintendent of some twenty Native States called the Orissa Tributary Mahals. Both in Orissa and Burdwan he maintained the high reputation he had won by his long previous experience. Early in 1897 he went again on furlough; and in October of the same year, after a service of twenty-six years, he retired from the Indian Civil Service, when under the rules of service he might have continued nine years more. We gather from a biographical sketch that "he retired from the service with the most lively sense of the fairness and the courtesy of the Government he had served." Romesh Chandra was a Fellow of the Calcutta University and a Member of the Asiatic Society of Bengal.

His Literary Enterprise. In the midst of high pressure of official work in various districts, Romesh Chandra found time to engage himself in literary pursuit. The three of his early works were in English,—*Three Years in Europe, the Literature of Bengal, and the Peasantry of Bengal*. There is a record of an interesting incident of his taking up the writing of Bengali Novels. Once the late Rai Bankim Chandra Chatterjea Bahadur, C. I. E., the greatest Bengali Novelist of the Nineteenth Century and who was an intimate friend of Romesh Chandra, met him one day in Calcutta, when Bankim Chandra urged his young friend to write in Bengali. "Write in Bengali!" exclaimed the greatest Novelist,—"but I hardly know the Bengali literary style"! "Style!"—rejoined Bankim,—"why, whatever a cultured man like you will write will be style. If you have the gift in you the style will come of itself!" This conversation had the desired effect: Between the years 1874 and 1880, Romesh Chandra produced his four historical Novels, called "Banga Bijeta," "Madhavi Kankan," "Maharashtra

Jiban Probhat" and "Rajput Jiban Sandhya," which form part of the permanent literature of Bengal. The *Madhavikankan* appeared from his pen in English in the name of "The Slave Girl Of Agra" in 1909. In 1885, he produced two excellent social Novels in Bengali, named "Sansar" and "Samaj," which were adapted by him in English under the title of "The Lake Of Palms" in 1902. But Romesh Chandra entered on a more gigantic undertaking for the Bengali translation of the ancient Hymns of the Rig-Veda for which a violent literary controversy arose in the country. He faced this opposition very boldly; and a complete translation of the work appeared in 1886. It is the only complete translation of the Rig-Veda that has appeared in the Bengali language. It was at Mymensingh that he undertook and completed his greatest literary work, known as "*A History of Civilisation in Ancient India*," the only complete and comprehensive history of Ancient India in the English language, published in three volumes, first between 1888 and 1890. The *Scotsman* of Edinburgh in reviewing the work remarked: "*The History of Civilisation in Ancient India* has been studied with an elaborate minuteness of research by European scholars; but it has been reserved for an Indian Native to write a book which brings within the reach of an unlearned reader the purport of the Sanscrit literature, from which so much erudition has been drawn.....In point of erudition the work, judged by comparison with those of English scholars, is both accurate and exact.....Mr. Dutt writes good English, and refers to the old Indian books with a facility which does credit to his knowledge of his country's literature.....The work deserves a welcome from all who study with pleasure the history of people, who in times more or less remote, held up the torch of spiritual enlightenment to humanity." The *Morning Post* of London, in the course of its remark stated that "Mr Dutt is at once an able historian and a sanguine patriot, and

his work is written in expressive and graceful English will be widely welcomed." In all his historial works, Romesh Chandra has endeavoured to give clearly the account of Hindu civilisation in India ; and in the preface of his work, under notice, we find him deploring in the following words the scanty knowledge of Indian students about the fuller details of ancient India :—

" The Hindu student's knowledge of Indian History practically begins with the date of the Mahomedan conquest,—the Hindu period is almost a blank to him. The school-boy who knows all about the twelve invasions of Mahmud, knows little of the first invasions and wars of the Aryans, who conquered and settled in the Punjab three thousand years before the Sultan of Ghazni. He has read of Shahabuddin Muhammad Ghorī's conquest of Delhi and Kanauj, but has scarcely any historical knowledge of the ancient kingdoms of the Kurus and the Panchalas in the same tract of country. He knows what emperor reigned in Delhi when Sivaji lived and fought, but scarcely knows of the king who ruled in Magadha when Gautama Buddha lived and preached. He is familiar with the history of Ahmadnagar, Bijapore and Golkonda, but has scarcely heard of the Andhras, the Guptas, and the Chalukyas. He knows exactly the date of Nadir Shah's invasion of India, but scarcely knows within five centuries the date when the Sakas invaded India and were repelled by Vikramaditya the Great. He knows more of the dates of Ferdusi and Ferishta than of Aryabhatta or Bhavabhuti, and can tell who built the Taj Mahal without having the faintest notion when the topes of Sanchi, the caves of Karli and Ajanta, the temples of Ellora, Bhuvanesvara and Jugannath were built. * * * No study has so potent an influence in forming a nation's mind and a nation's character as a

critical and careful study of its past history. And it is by such study alone that an unreasoning and superstitious worship of the past is replaced by legitimate and manly admiration."

The other historical productions of Romesh Chandra were *A Brief History of Ancient and Modern India* in Bengali and English for the use of students. The one in English was written by him in April 1891 when he was at Dinajpur, and the University of Calcutta adopted it as a text book for the Entrance Examination of 1894. In 1893, he published a work in the name of *Lays of Ancient India*, being selections from the poems of Ancient India rendered into English verse. It was a most interesting feature of his life that he having been engaged in such onerous duties of Government, had found time to write such difficult and exceptional works; but more amazing it would be to know that he also had time in producing such a series of school books as the *Bengal Readers* for the juvenile learners of this country which appeared in 1893, with short lessons on the Lion, the Tiger, the Bee, the Ant and other animals as well as on such historical personages as Chandra Gupta, Asoka, Vikramaditya and others. Besides such works, he contributed every now and then in Magazines to the historical subjects both in Bengali and English. The style of his writing in both languages were elegant and graceful, instinct with love of his country, its literature and past deeds. It was about 1893, that he founded the "Bangiya Sahitya Parishad" or the academy of Bengali literature, now one of the most flourishing and useful literary institutions in India.

His Second and Third Visits to Europe. Early in 1886 he with his wife, children and elder brother Babu Jogesh Chandra Dutt, the laborious translator of *Rajatarangini*, the Sanskrit History of Kashmere, sailed for Europe for the second time. His old friend Mr. Behari Lal Gupta had preceded him and

received him in London. He passed the English summer in a quiet seaside place. The two friends then made a trip to the North Cape, and travelled through Norway, Sweden, Belgium, Holland, Austria, Germany, Berlin, Italy, Pisa, Bologna, Florence, Rome and Naples. He returned by way of Genoa to France, and thence to England. Shortly after, he returned to India with his family. In 1892, he visited with his friend Behari Lal, Kashmere, Mussourie, Hurdwar and other places in Northern India and sailed for Europe for the third time early in 1893, when he remained for a considerable time in Germany, and went through a course of mineral baths and mineral drinks at Wiesbaden. He learned the German language, but never made much progress in it ; but was more familiar with the French language, and the Constitutional History of France was his favourite study.

Seven Years in Europe. For seven years from 1897 to 1904, he was mostly in England where in 1898, he was appointed as Lecturer on Indian History at the University College in London. He was also nominated to be a Member of the Royal Asiatic Society and a Fellow of the Imperial Institute, London. In 1898, he gave evidence before the Currency Committee presided over by Sir Henry Fowler, formerly Secretary of State for India. Sir John Muir, *Bart.* a Member of the Committee remarked that his evidence was "very important." Twice within this period he came to India : once to the Lucknow Congress of 1890 and again in 1902. He co-operated with Mr. Dadabhai Naoroji and Mr. W. C. Banerjea for the political work of India. By a series of addresses, which he delivered there, he fully explained the various needs of Indian people and pointed out clearly the main causes of their poverty. His labours in England in the cause of Indian progress will ever be a cherished memento to the people of this country ; and he was one of those patriotic workers who by their zealous and devotional patriotism

have succeeded in drawing attention of the British public to Indian affairs. 'Among the Indian Celebrities who first pioneered such a mission was Raja Ram Mohan Rai, the greatest religious reformer of the last century. The services of the Hon'ble Mr. Gopal Krishna Gokhale, C. I. E., ended with the list of Indian workers in Foreign lands, including of course some other illustrious names all of whom have markedly performed many useful services ; and their labours secured some incalculable benefits for the Indian people. It will therefore not be too much to say that some of them were born of the people and devoted themselves exclusively to the service of the people. The other important work of the life of Romesh Chandra after his retirement from service, was his contribution of many valuable letters and papers on Indian questions to the newspapers and magazines of India as well as of England. His speeches and papers on Indian questions from 1897 to 1902 have been published in two volumes extending over 500 pages. We find that in recent years he contributed some important papers on such subjects, as "Exclusion of Indians from the Coopers' Hill College" ; "The Land Tax in England and in India" ; "The Viceroy's Executive Council" & "Unrest in East-Bengal."

His Translation of The Two Great Epics of India. In 1903, he published a paper on the separation of the Judicial and Executive functions in India bringing that question into prominence. With a view to make known widely of the two great ancient Epics of India, the *Mahabharata* and the *Ramayana* to the modern world, he translated them into English verse in 1898, in a form resembling the Sanscrit *Anustubh* metre. The renowned Oriental Scholar, the late Right Hon'ble Mr. F. Max Müller was so much charmed and astonished with the works, that he readily consented to write an Introduction for them, which is a valuable little essay, and was one of the last things that the Professor

lived to write. Romesh Chandra had wisely arranged to issue his metrical translations in the well-known Temple Classics series. They were much appreciated in England and America, and 15,000 copies of the *Mahabharata* and 10,000 copies of the *Ramayana* were sold in a few years.

He dedicated the *Mahabharata* to the Right Hon'ble the late Marquis of Ripon in the following words : "Ever gratefully remembered by my countrymen for his just and benevolent administration and for his generous and helpful measures for the introduction of Self-Government in India. This translation of the ancient Epic of my country is respectfully dedicated." His *Mahabharata*, contains an interesting and a masterly epilogue, which he has designated to be the "Translator's Epilogue," the concluding portion of which is quoted below specially for those who have not gone through the work :—

"The poems of Homer", says Mr. Gladstone, "differ from all other known poetry in this that they constitute in themselves an Encyclopædia of life and knowledge ; at a time when knowledge, indeed, such as lies beyond the bounds of actual experience, was extremely limited, and when life was singularly fresh, vivid, and expansive". This remark applies with even greater force to the *Mahabharata* ; it is an encyclopædia of the life and knowledge of ancient India. And it discloses to us an ancient and forgotten world, a proud and noble civilisation which has passed away. Northern India was then parcelled among warlike races living side by side under their warlike kings, speaking the same language, performing the same religious rites and ceremonies, rejoicing in a common literature, rivalling each other in their schools of Philosophy and learning as in the arts of peace and civilisation, and forming a confederation of Hindu nations unknown to, and unknowing the outside world. What this confederation of nations has done for the cause of human knowledge and human civilisation is a

matter of history. Their inquiries into the hidden truths of religion, embalmed in the ancient Upanishads, have never been excelled within the last three thousand years. Their enquiries into Philosophy, persevered in the Sankhya and the Vedanta system, were the first system of true philosophy which the world produced. And their great works of imagination, the *Maha-bharata* and the *Ramayana* will be placed without hesitation by the side of Homer by critics who survey the world's literatures from a lofty standpoint, and judge impartially of the wares turned out by the hand of man in all parts of the globe. It is scarcely necessary to add that the discoveries of the ancient Hindus in Science, and specially in Mathematics, are the heritage of the modern world ; and that the lofty religion of Buddha, proclaimed in India five centuries before Christ, is now the religion of a third of the human race".

"For the rest, the people of modern India know how to appreciate their ancient heritage. It is not an exaggeration to state that the two hundred millions of Hindus of the present day cherish in their hearts the story of their ancient Epics. The Hindu scarcely lives, man or woman, high or low, educated or ignorant, whose earliest recollections do not cling round the story and the characters of the great Epics. The almost illiterate Oil-manufacturer or Confectioner of Bengal spells out some modern translation of the *Maha-bharata* to while away his leisure hour. The tall and stalwart peasantry of the North-West know of the five Pandava brothers, and of their friend the righteous Krishna. The people of Bombay and Madras cherish with equal ardour the story of the righteous war. And even the traditions and tales interspersed in the Epic, and which spoil the work as an Epic, have themselves a charm and an attraction ; and the morals inculcated in these tales sink into the hearts of a naturally religious people, and form the basis of their moral education. Mothers in India know

no better theme for imparting wisdom and instruction to their daughters, and elderly men know no richer storehouse for narrating tales to children, than these stories preserved in the Epics. No work in Europe, not Homer in Greece or Virgil in Italy, not Shakespeare or Milton in English-speaking lands, is the national property of the nations to the same extent as the Epics of India are of the Hindus. No single work except the Bible has such influence in affording moral instruction in Christian lands as the *Maha-bharata* and the *Ramayana* in India. They have been the cherished heritage of the Hindus for three thousand years; they are to the present day interwoven with the thoughts and beliefs and moral ideas of a nation numbering two hundred millions."

Romesh Chandra as President of the National Congress. In 1893, he presided over the fifteenth session of the Indian National Congress held at Lucknow, when he was accorded a warm reception not only by the people of that Province but by the country generally. His Presidential Speech was a sound protest against the excessive land assessments in India. The whole of his speech was mainly divided into these heads: "The Creed of the Congress"; "The Famines of 1897 and 1899"; "Real cause of Famines and the Remedy"; "Sedition Law of 1898"; "Calcutta Municipality"; "Military Expenditure and National Debt"; "Village Unions, Municipal Towns and District Boards"; "Imperial and Provincial Executive Councils" and "Progress in the Future". An extract from his utterance on the subject of famine is given below:—

"The time has come when it is desirable to take some effective measures to improve the condition of the agricultural population of India. Their poverty, their distress, their indebtedness, all this is not their fault. Sometimes it is asserted that the poverty of the people and the famines which we witness in India, and in no other well-governed country on earth, are due to

the over increase in population. Gentlemen, this is not so. 'If you' go into figures you will find that the population does not increase in India as fast as it does in many European countries like Germany and England. And if you read the paper written by Mr. Baines, the late Census Commissioner of India, in the first volume of the British Empire Series recently issued in London, you will find the Census Commissioner has distinctly stated that the growth of population in India is not so fast as that in Germany or in England. Sometime, again, it is asserted that the poverty of the Indian agriculturist is due to his own improvidence, wastefulness, and folly. Gentlemen, this is not so. Those who have passed the best portion of their life among the Indian cultivators, as I have done, will tell you that the Indian cultivator is about the most frugal, the most provident, the most thoughtful about his future, among all races of cultivators on earth. If he goes to the money-lender it is not because he is in love with the money-lender, but because he has nothing to eat. If he pays 25 or 37 per cent. as interest on loans, it is because he cannot get loans on lower interest on such security as he can offer." "Gentlemen, the real cause of the poverty of our agricultural population is simple and even obvious, if we have the courage and the honesty to seek for it and to grasp it. It is not overpopulation, for the population does not increase faster than in European countries, does not increase faster than the area of cultivation. It is not the natural improvidence of the cultivator, for those who know the Indian cultivator will tell you that with all his ignorance and superstition, he is as provident as frugal, as shrewd in matters of his own interest as the cultivator in any part of the globe. The real cause of his wretchedness and indebtedness is that, except in Bengal and a few other tracts, the land assessment is so heavy that the cultivator is not able to save in good years enough to meet the failure of harvests in bad years. All our

village industries, like spinning and weaving, have been killed by a free competition with the steam and machinery of England. Our cultivators and even our village industrial classes therefore virtually depend on the soil as the one remaining source of their subsistence. The land assessments should therefore be made in a liberal and even a generous spirit'. "The old Hindu Law, based on the actual experience of thousands of years, sanctioned one-sixth the gross produce of the land as its proper rent. The experience of modern times confirms the wisdom of this ancient rule. In Bengal, where the Permanent Settlement and the Land Laws of 1859, 1868 and 1885 save the cultivators from undue enhancements, the average rent paid by the cultivators to landlords does not exceed one-sixth the gross produce in any district, and falls far short of it in eastern districts. The result is that Permanently Settled Bengal, which suffered from the most terrible famine in the last century, has been generally free from destructive famines in recent times. The famines of Behar in 1874 and 1897 were comparatively mild, and there was no loss of life. Extend the Bengal rule to other parts of India ; make one-sixth the gross produce the maximum rent leviable from cultivators in other provinces, and the problem of preventing famines in India is solved."

In the concluding portion of the speech we find him saying thus :—

"I have been somewhat of an optimist all my life, I have a belief in progress, I have faith in the British Government, I have lived and worked in that faith and I should like to die in that faith. The experiment of administration 'for the people,' not 'by the people,' was tried in every country in Europe in the last century, by some of the best-intentioned sovereigns that ever lived who are known in history as the Benevolent Despots of the 18th century. The experiment failed because it is an immutable law of nature that you cannot permanently secure the

welfare of a people, if you tie up the hands of the people themselves. Every country in Europe recognises this truth now, and England foremost of all. Every English Colony has obtained a system of Self-Government, and from being discontented and disaffected they are now the strongest supporters of the British Empire. And a system of complete Self-Government in local affairs was conceded to Ireland by the present Government less than two years ago. The conditions of India are different, and I admit freely and fully that we want a strong centralised Government." "Educated India has practically identified itself with British Rule, seeks to perpetuate British Rule, is Loyal to the British Rule, as Lord Dufferin said, not through sentiment, but through the stronger motive of self-interest ; because it is by a continuance of the British Rule that educated India seeks to secure that large measure of self-government, that position among the modern nations of the earth, which it is our aim and endeavour to secure."

Romesh Chandra on Social Reformation. Romesh Chandra was in favor of a social reform on the lines of Eastern method. His opinion on this subject may be clearly gathered from his own words uttered in London in 1901, as are extracted below :—

"It is well-known—speaking at least for the part of India from which I come, and with which I am most familiar—that for the last thirty or forty years or more, a great deal has been done by the people of India themselves in the cause of social progress and of female education. A great deal has been done, not ostentatiously, but by quiet work at home, to help the cause of social progress ; and anything like a lasting and abiding improvement in the country must be done in the future, as has been done in the past, by the people themselves. I think many of the gentlemen present here, who have passed a great many years of their lives in India, like my friend Sir Charles Stevens who has moved the first

Resolution, are familiar with the names of the prominent Indian gentlemen who devoted their lives to the cause of education and of social reform. I need only mention the names of Pandit Iswar Chandra Vidyasagar and Keshab Chandra Sen of Bengal, and of Justice Ranade of Bombay whose recent death has filled the people of India with sorrow. They were prominent men in India who, in spite of various duties which they had to perform, devoted a great part of their time to the cause of social progress and social reform, and were careful to adopt methods which were consistent with our Eastern life, because they knew that all reforms in order to be abiding, must be consistent with our Eastern customs and life. This is a point, which we should always remember—we who try to work in the cause of social reform. The people of India gratefully accept help from all true friends in the cause of reform ; they avail themselves of the schools and teachers you provide ; they benefit by your sympathy and your support ; but nevertheless all abiding reforms must be worked out by themselves, consistently with the life they live. It is not desirable and it is not possible, to Europeanise Indian life. The people of India are well able to judge for themselves what is best for themselves, and Indian life and Hindu life has always proved itself capable of assimilating what is good for itself. It is because we have been able to assimilate all needful reforms from generation to generation and from age to age, that our ancient Hindu life still exists in India when so many phases of ancient life have passed away in other countries like Rome and Greece, like Persia, Egypt and Babylon. Therefore, Sir, our best helpers and our truest friends are those who, while they offer us their help and their sympathy, can at the sametime sympathise with Eastern life and Eastern institutions. And it is because this Association is trying to co-operate with our own endeavours, to help us where we are in need of help, to

provide teachers and schools for the education of our wives, sisters, and daughters, that we gratefully accept its sympathy, its services, and its help. And I have great pleasure, Sir, in seconding this Resolution, because the truest progress that we can make, and the truest line upon which we can make that progress, is the extension of female education in India. It is necessary that our women should be familiar with modern institutions, with modern knowledge, and with modern history ; a sound education like this is needed to smooth the path of our future progress."

Controversy with Lord Curzon and "Economic History."

After the Congress when he proceeded to Calcutta, he had a long conversation with Lord Curzon on Indian politics. He particularly pressed two points before the Viceroy : One for some reasonable limit of land revenue to the Government land ; and the other for allowing some share to his countrymen in the control and direction of the administration and making some room for them in the Executive Councils of the Viceroy and of the Provincial Governments. On returning to England, he published a book in the name of "Open Letters to Lord Curzon on Famines and Land Assessments in India." Furthermore, he associated himself with a number of high Anglo-Indian administrators who had retired from Indian service rich in renown and experience ; and on the 20th December 1900 they jointly presented a memorial to the Secretary of State for India demanding reasonable restriction of land assessments in India. The reply came in Lord Curzon's famous Resolution of January 1902 on the land revenue policy of India. Romesh Chandra then prepared a remarkable work, *The Economic History of British India*, from the date of Battle of Plassey down to the twentieth century. The great work appeared in two volumes, the first in 1901 and the second in 1903. The first treating of the economic condition of India

under early British Rule and the second dealing with that under the Victorian Age. It was the crowning work of his patience, industry and literary ability, being a lucid and complete history of the Industries, Trades and Manufactures of India.

Baroda Administration. After seven years' of arduous toil, he returned to India in 1904, when he was about 56 years of age. The most enlightened Indian Prince of modern age, Maharaja Sir Sayaji Rao Gaekwar of Baroda, invited him to take up the Revenue portfolio of his Council, which he could not refuse. Men who were specially born only to work know no rest. Such was the case with Romesh Chandra. He directed all his energies during his lifetime for the elevation of his beloved motherland either by brilliant literary productions or by sound oratory or by statesmanlike acts all for a distinct purpose, *viz.*, for the improvement of the condition of the millions of his countrymen. He held that service from August 1904 to July 1907, when he used to draw Rs. 4,000 a month. His three years' administration at Baroda was a marvelous success owing to his introduction of many substantial reforms. He did away with the many harassing customs duties; raised the minimum taxable limit from Rs. 150 to Rs. 750 a year; greatly encouraged industrial enterprises; and completely separated the Judicial and Executive functions. For all such administrative reforms, he was called by the people of Baroda as *Daridra-ka Dost*, a friend of the poor.

Romesh Chandra as President of the First Indian Industrial Conference. Romesh Chandra was the first President of the Indian Industrial Conference which met at Benares in 1905, and which meet annually at the time of the National Congress. The address he delivered at the Conference is a marked specimen of his varied knowledge on the industrial questions of India. As to the *Swadeshi* Movement he said :—

“Gentlemen, I sympathise with this movement with all

my heart, and will co-operate with this movement with all my power. Gentlemen, the Swadeshi Movement is one which all nations on earth are seeking to adopt in the present day. Mr. Chamberlain is seeking to adopt it by a system of protection. Mr. Balfour seeks to adopt it by a scheme of retaliation. France, Germany, the United States, and all the British Colonies adopt it by building up a wall of prohibitive duties. We have no control over our fiscal legislation, and we adopt the Swadeshi Scheme therefore by a laudable resolution to use our home manufactures, as far as practicable, in preference to foreign manufactures. I see nothing that is sinful, nothing that is hurtful in this ; I see much that is praiseworthy and much that is beneficial. It will certainly foster and encourage our industries in which the Indian Government has always professed the greatest interest. It will relieve millions of weavers and other artisans from the state of semi-starvation in which they have lived, will bring them back to their hand-loom and other industries, and will minimise the terrible effects of famines which the Government have always endeavoured to relieve to the best of their power. It will give a new impetus to our manufactures which need such impetus, and it will see us, in the near future, largely dependent on articles of daily use prepared at home, rather than articles imported from abroad. In one word, 'it will give a new life to our industrial enterprises ; and there is nothing which the people of India and the Government of India desire more earnestly than to see Indian industries flourish, and the industrial Classes prosper. Therefore, I sincerely trust that the Swadeshi Movement will live and extend in every Province and in every village in India. There should be Associations formed in every District to extend and perpetuate this movement, and to stimulate the use of country-made cloth and country-made articles, not only in towns, but in rural villages. Such Associations should peacefully

and quietly extend their operations from year to year, disregarding the jeers of their critics, and braving the wrath of their opponents. Spasmodic and hysterical exhibitions should be avoided, for, as a great English writer remarks, strength consists not in spasms but in the stout bearing of burdens. Mindful of the great work we have to perform, we should work with the calm consciousness of doing our duty towards our countrymen. If we succeed in this noble endeavour, we shall present to the world an instance, unparalleled in the history of modern times, of a nation protecting its manufactures and industries without protective duties. If we fail in this great endeavour, and prove ourselves false to the resolutions we have formed and professed, then we shall deserve to remain in that state of industrial serfdom to other nations from which we are struggling to be free."

Place in the Decentralisation Commission. He left Baroda on long leave in 1907, when Lord Morley was pleased to appoint him a Member of the Royal Commission on Decentralisation. Before joining the Commission, he toured in Southern India and visited such important Native States as Mysore, Cochin, Travancore, and went as far as Ramesvaram, receiving the utmost kindness and hospitality from the Rulers and Officers of those States. He spoke at public meetings at Trichinopoly and Madura, Tanjore and Kumbaconum. Romesh Chandra was presented with an address of welcome by the educated citizens of Bangalore on 26th September 1907 in which they eulogised his services to India as a Civilian and Historian. In reply to their address, he referred to rich South Indian literature which he was exploring and called more attention to oriental literature in Indian schools. Alluding to political work he strongly recommended slow and steady work of true advancement pointing to historical events which required steady and abiding work. He was sure the

British Government which was most enlightened would recognise true progress and grant self-government eventually. On the 2nd November, he delivered an admirable workman-like address on the study of Indian History, in the course of which he said, "that the education of Indian students was not complete without some general but sound and accurate knowledge of the past history of India. No one can qualify himself as a modern Indian citizen without a sound knowledge of India's past history. There is unity in Indian history." With admirable clearness, Romesh Chandra traced the seven ages of Indian history. "Our success and is still more our failures," he says, "in the past have lessons for us in the present knowledge of national strength. The past inspires us in the present endeavours. Knowledge of national weakness is still more helpful in correcting our mistakes and seeking proper remedies. All history is instructive in this way but the genius of the Indian nation is not the genius of West; hence knowledge of Indian history is peculiarly helpful in the present day to guide, warn and lead us onwards. We shall feel stronger in our present great national struggle if we draw inspiration from the past."

The Royal Decentralisation Commission, in the words of its President, Mr. Hobhouse, "was directly appointed by the King-Emperor for the purpose of directly reporting to him upon the state of the machinery of the Government in his Indian dominions. The conception of the Commission issuing from such a source connotes the absence of representation of individual interests or of politics attributed rightly or wrongly to the central or to the local governments. The Commission has been specifically committed to unsparing impartiality in its inquiries. It is evident that somewhere in the chain that binds together all the complex and scattered machinery of Government there is certain amount of grit which from time to time throws

it out of gear. It is the duty of the Commission to point out where repairs are necessary or even if need be where it would be advisable altogether to scrape the antiquated and therefore useless machines. By such means it may be possible to bring increased peace and contentment to the inhabitants of these great territories and give prolonged vitality to the instrument of the Government". Romesh Chandra was the only Indian Member in the Commission, which met first at Madras on 22nd. of November 1907. He went with the Commission to Madras, Burma, Bengal, Eastern Bengal, Central Provinces, United Provinces, Bombay, Sindh, Beluchistan, N. W. Frontier Provinces, Simla and the Punjab. On completing its work in India he proceeded to England for the last time in April 1908 with the Commission to discuss, deliberate and frame the final report. He has cordially agreed with his colleagues in all liberal recommendations but has vigorously dissented from them in those that are illiberal. He embodied in its report the practical suggestions which may enable his countrymen to guide and control local administration on lines that may gradually advance them in the art of self-government.

Romesh Chandra on Lord Morley's Reforms. He was in London all through the summer and autumn of 1908, when he took a lively interest in the scheme of Indian Council Reforms introduced in 1910 and exerted in company with Professor Gokhale, who was then in London, to secure some real reforms for India. We take the following from Mr. Dutt's letter to Sir Herbert Risley, printed in Volume III. of the Papers on Constitutional Reform in India relating to Mahomedan representation :—

"England has ruled India for over a century on principles of absolute neutrality and impartiality in regard to castes and creeds. Those principles cannot now be discarded."

"It is under British Rule, and in British Schools and Colleges, that we have slowly learnt to disregard caste and creed distinctions in our civic life. Hindu, Mahomedan and Christian have been educated in the same institutions, worked in the same offices, sought the votes of the same constituencies, and stood by each other on the same platform and in the same Council Chamber. Remaining apart socially, we have learnt to ignore caste and creed distinctions in civic and political work. It is not for the British Government now to undo its past work and to accentuate, and perhaps embitter, our social differences by making them the basis of political distinctions".

"European Governments in the present day do not form separate electorates for Protestants and Roman Catholics ; they wisely ignore religious distinctions in shaping their political and civic institutions. To create electorates or hold elections in India according to caste and creed would be attended with greater danger in the future than in any European country. It would be fanning the embers to a flame which might, under unforeseen and unfortunate conditions, leap to a conflagration. It would be creating jealousies, hatreds and evil passions in every village and in our every-day life. It would be teaching us to disunite, to vote according to religion, to nurse sectional differences, and to rekindle dying hatreds and jealousies. It would assuredly lead to an increase of religious riots and disturbances in the future, and would thus weaken, and not strengthen, British administration."

Prime Minister of Baroda. Romesh Chandra returned to India in March 1909 and after a few months he rejoined his work at Baroda, as the Prime Minister of that model State. The Gaekwar raised the salary of the office from Rs. 3,000 to Rs. 4,000, per mensem, because the appointment was given to Romesh Chandra. The whole period of Mr. Dutt's tenure

of office at Baroda was of continual progress and prosperity of the State. The Maharaja highly appreciated his merits and he was satisfied that the right man had been placed in the right place. The last of his literary effort was that of an interesting and a thoughtful paper on "Village Self-Government in Baroda", published in the "Hindusthan Review" of Allahabad in 1909.

His Last Days. Mr. Romesh Chandra Dutt was suddenly attacked with *Angina Pectoris*, due to his hard labour in making arrangements for the reception of Lord Minto into the State of Baroda, which caused his death on the 30th. of November 1909. The news of his disease caused a grave anxiety all over the country, but his sudden death had at last cast a gloom over the Empire. The funeral took place with great honor at Baroda. He left behind him a widow, the only son Mr. Ajoy Chandra Dutt, an Advocate practising in the High Court of Calcutta, and four daughters.

As an Administrator, both in Bengal and in Baroda, Romesh Chandra ranked with the highest of his generation. As a Patriot, he took his stand in the esteem of his countrymen with the greatest of his contemporaries. As an Author and Historian he has scarcely a rival to-day among his countrymen. A life-size oiling of Mr. Dutt was hung up in the Town Hall, Calcutta, ten years before his death in December 1899. A movement has been set on foot in Bengal in 1910 to perpetuate the memory of the mighty man by establishing a "Romesh Chandra Museum" in Calcutta. The Bangiya Sahitya Parishad has taken the lead and the Maharaja Gaekwar has intimated his desire to be its patron and has given a donation of five thousand rupees in aid of the memorial. "The Museum", says the circular letter of the Sahitya Parishad, "is intended partly to supplement the Archæological section of the great Indian Museum of Calcutta, there being considerable scope for investigation in that branch of research, and partly to build up a collection of indigenous

works connected with Indian arts and letters, there being no such collection at present in the Province”.

Feeling in the Country. The outburst of feeling of his loving countrymen were expressed in numerous condolence meetings and also by messages of sympathy in and from all parts of the country. The “Bengalee” thus summed up the many-sided qualities of that distinguished statesman of modern India :—

“It is with the deepest regret that we have to announce the death of Mr. Romesh Chandra Dutt, C. I. E., late Dewan to His Highness the Maharaja of Baroda. A prince and a great man has fallen, and from the stage of Indian affairs has passed away one of the most distinguished leaders of thought whom this generation has produced. India mourns the death of one of the noblest of her sons whose activity filled almost every walk of life in which India to-day is interested. Administrator, author, orator, thinker, Romesh Chandra Dutt stands out as one of the most prominent men of his generation. His loss, we fear, will not be made good within a measurable distance of time. His academic career was brilliant. * * * In later life he more than fulfilled, the promise of his youth. To whatever office he was appointed he did the amplest justice. * * * As Magistrate of Mymensingh and of Midnapur—two of the heaviest districts in Bengal—he vindicated the character of his countrymen for executive trusts of the highest order. In due time he was appointed Commissioner of a Division. * * * He retired, not, indeed, to enjoy leisure, but to continue with redoubled vigour that literary career, which had been interrupted by his administrative duties and to which he felt a special call. * * * As Revenue Minister at Baroda he reformed the fiscal system of the State, helped to abolish harassing duties and further the interests of trade and commerce. As a Member of the Royal Commission on Decentralisation his services will not be forgotten by, his grateful

countrymen. The admirable note of dissent in which he urged the appointment of District Councils to assist District Officers is a valuable State document. * * * On revenue and administrative matters Mr. Romesh Chandra Dutt was an authority. As an author of Bengali Prose, he occupies a high place, and his translation of the Rig-Veda into Bengali is a monument of his industry, of his wide and accurate knowledge of the great classic language of India. India mourn to-day the death of one of her greatest sons, and we believe that in every homestead in Bengal the voice of grief will be heard over the loss of one who was one of the noblest representatives of his generation, whose services a grateful country will always remember, whose memory it will cherish with abiding love, affection and gratitude". * * *

The Corporation of Calcutta unanimously adopted a Resolution in the following suitable expressions :—

"That the Corporation desire to place on record their sense of irreparable loss which the country has sustained by the death of Mr. Romesh Dutt who rendered invaluable services to this country."

In moving the Resolution, Rai Radha Charan Pal Bahadur, the most active and energetic Commissioner under the New Act, said many beautiful and appropriate things, from which a passage is quoted here :—

"He was a staunch advocate of self-government and he had great faith in the wisdom and sagacity of British statesmen in the realisation of that national aspiration. To this end he worked on the Decentralisation Commission and if the citizens of Calcutta have the good fortune to get substantial self-government at no distant date it will be not a little due to the labours of Romesh Dutt."

The "Pioneer" of Allahabad thus writes of the late lamented Mr. Dutt :—

"We regret to hear of the death in Baroda early on Tuesday morning of Mr. Romesh Chandra Dutt, C. I. E

At the time of his death Mr. Dutt was holding the appointment of Dewan of Baroda, having returned to the Gaekwar's service a year ago after the completion of the labours of the Decentralisation Commission of which he was a Member. He had previously been Revenue Minister in Baroda, and his influence is doubtless to be traced in some of the administrative experiments that have latterly been made in this model State. Having taken third place in the list of successful candidates in the Civil Service examination of 1869 Mr. Dutt was destined to enjoy the distinction of being the first Indian to hold the position of Commissioner of a Division. That was, of course, an achievement to be proud of in days before the era of self-conscious reform. Mr. Dutt, if he could not aspire to the dizzy heights of Executive Council Membership, was at any rate quite prepared to put the Government of India right on certain points of policy, and he had the satisfaction of drawing from the Government of India the most tremendous resolution that has ever emanated from the Calcutta or Simla offices. A Nasmyth hammer is not the best instrument for crushing a nut and it is to be feared that the very weight of the Curzonian weapon told against its efficiency when employed against a gentleman so lightly equipped for polemical discussions as Mr. Dutt, for all his researches into the economic history of India under British rule. If Mr. Dutt, however, was no very safe guide as a political economist, he was not without the salt of genius. His Bengali novels, his "Civilisation of India" and "Economic History" may serve to remind us of great literary activities, but one must turn to his English translations of the *Mahabharata* and *Ramayana* to find Mr. Dutt at his best, a weaver of smooth-flowing and delightful verse."

Expressions of sympathy reached His Highness the Gaekwar of Baroda from all quarters. Lord Minto was pleased to send the following message to His Highness :—

"Grieved to hear of Mr. Dutt's death and sincerely sympathise with you in your loss." Thus ends the most active and brilliant career of Mr. Romesh Chandra Dutt, who disappeared from this mortal world after 60 years of incessant toil in varied directions for the advancement of his countrymen.

R—ames is dead, India weeps,
A—lmighty willed it so ;
M—ighty child how early sleeps !
E—ver poorer Indians grow.

S—ons of Banga wished him home
C—onvey his body Ganga's shore,
H—ere would *sapta kotee* come
A—ll from *bhakti* ever more.

N—ow becomes our solemn part
D—eparted greatness to enshrine
R—ight worthily in nation's heart
A—ll 'ternity to beck'n and shine.
D—early he lov'd people and land.
U—ntiring work'd here and 'broad,
T—here's none left to command
T—he walks of life chalk'd and trod."



SIR TANJORE MADHAVA ROW.

"This ripe and talented statesman (Sir Madhava Row) had the fullest scope for the exercise of all that constructive ability, independence and tact with which he was so largely endowed, and which guided him to such success as rarely crowned the career of any other native in the public service since the establishment of British supremacy in this country."

—The "Hindu."

Early Career. The name of Raja Sir T. Madhava Row stands out most prominently in the history of Indian politics, on the roll of the most eminent Native Statesmen who flourished in the last century. He comes of a Marhatta Brahmin family, which settled at Tanjore at the time of its subjugation by the Marhattas in the sixteenth century. Madhava Row was born at Kumbakonam in 1828,—the year in which the beneficial administration of Lord William Bentinck commenced in India. Like most of the greatmen who distinguished themselves in this country, he was not born in a distressed family, but on the other hand he came of a family which was noted for its intellectual attainments and well-to-do condition. His father R. Runga Row was for some time the Dewan of Travancore and gained the reputation of an able official. His uncle R. Venkato Row displayed his efficiency as Dewan of the Travancore State in its early days. After being thoroughly versed in his native tongue Madhava Rao commenced his



Raja Sir Tanjore Madhava Rao, K. C. S. I.

English education, at the age of thirteen in the Government High School, Madras, where he soon attained proficiency in Mathematics. He received his education till 1846 and left school on obtaining a first class diploma.

Brilliant Services in Three Great Native States.—The intelligence of Madhava Row attracted the attention of his Professor, Mr. E. B. Powell, C. S. I. When the Professor vacated his place temporarily, Madhava Rao was selected to act as Professor of Mathematics and Natural Philosophy. From 1847 to April 1849, he served in the Accountant-General's Office in Madras. Next he entered the service of the Maharaja of Travancore, as tutor to the Princes, when he was only 21. He discharged his duties so ably, that the Maharaja was pleased to transfer him to the State office in 1853 as Deputy Peshkar. The State then not being properly managed, a chaos prevailed all over it, which caused Lord Dalhousie to issue strict orders for making the affairs all right. Madhava Rao, then a most junior officer, suggested some reforms to the Maharaja, who readily accepted them and placed him in charge of the southern districts for carrying out the scheme he suggested. Within a short time Madhava Row was able to remove all the corruptions which had cast a slur upon the Travancore administration. As to his services, the Political Officer acknowledged them in the following words :—

“Within the short space of a year, Madhava Row had called forth order out of disorder ; had distributed justice between man and man, without fear or favour ; had expelled dacoits ; had raised the revenues ; and his minutes and State papers shewed the liberality, the soundness and the statesmanship of his views and principles. He had received the thanks of his sovereign ; he had obtained the voluntary admiring testimony of some of the very missionaries who memorialized, to the excellence of his administration.”

On the death of Dewan Krishna Rao in 1857, Madhava Row was raised to the place of Diwan of the Maharaja of Travancore's State,—the highest appointment in a Native State, when he was a young man of thirty. When he took over charge of the office, he found all sorts of mismanagements and bad practices prevailing in the State. Madhava Rao, at once, engaged himself to the reformation on an extensive scale. During his fourteen years' administration, he thoroughly reorganised every department of the State and thus brought about complete peace and happiness in that historic Native State of Southern India. The new Dewan perceived that "it is in the gradual and judicious extension in the Native States of the general principles of Government which are applied in British territory that their rulers will find the surest guarantee of their administrative independence, and the best safeguard against intervention on the part of the paramount power." Again he says: "It is my cherished wish to provide for every subject, within a couple of hours' journey, the advantages of a doctor, a school-master, a judge, a magistrate, a registering officer and a post-master." As soon as he became Dewan, he directed his reforming hand to various objects of public utility chiefly to those as are named below. On the social side, he first settled a long standing ill-feeling between the Brahmins and Shanars of the State, but did not interfere with the expenditure for charitable purposes or for feeding of the Brahmins. On the commercial side, he altogether abolished some unjust taxations and put a stop to some evil practices, namely, he checked the monopoly of pepper trade and imposed an export duty; he abolished the tobacco monopoly which facilitated the growth of its import and adopted a free trade policy between the British Government and the Travancore Raj. As to re-organisation of the State services, he raised the salaries of the employees in the police and judicial services for removing the corruptions; and placed the Educational

and Public Works Departments on a better footing. He completely organised a judicial service on the model of British India. The British Laws were introduced into the State and the post of Chief-Justice was created and such appointments as that of District Judges and Munsifs were filled up from able men resident therein. As regards the land revenue administration, land-tax was considerably reduced ; he did away with the lottery system of land settlement and established a moderate assessment, which gave an impetus to the agricultural development of the State. And last but not the least, under the head of educational reforms, the High English schools, Vernacular schools and Girl schools were established at the different centres of the State and an Arts' college was started for the facility of higher education. It is to be remembered that there was only one English institution in the State before he joined. The better provision for medical aid and the better means for communications were included in the objects of his administrative reforms in that great Native State of India. While going through all these heads of improvements, one naturally becomes anxious to know as to the financial status of the State under Madhava Rao. After meeting all such increased expenditure he showed a clear margin of surplus from its annual income during his long career as Dewan to the Maharaja of Travancore.

On his resignation of the Dewanship after fourteen years in May 1872, the Maharaja bestowed on him a monthly pension of rupees one thousand in recognition of his brilliant services to the State. During this time when Lord Napier was temporarily filling the office of Viceroy and Governor-General of India offered him a seat in the Supreme Legislative Council, he declined the honour for private reasons. Again, he was invited to give his evidence before a Committee on Indian Finance in London, but he did not accept it., Madhava Row was first made a 'Raja,' and in April 1866, was invested with the

Insignia of a Knight Commander of the Most Exalted Order of the Star of India. When presenting him with the Insignia in a State Durbar, Lord Napier, then Governor of Madras, addressed him in the following expressions :—

“Sir Madhav Row,—The Government and the people of Madras are happy to welcome you back to a place where you laid the foundation of those distinguished qualities which have become conspicuous and useful on another scene. The mark of Royal favour which you have this day received will prove to you that the attention and generosity of Our Gracious Sovereign, are not circumscribed to the circle of her immediate dependents but that Her Majesty regards the faithful services rendered to the Princes and people of India beyond the boundaries of our direct administration, as rendered indirectly to herself and to her representatives in this Empire. Continue to serve the Maharajah industriously and wisely, reflecting the intelligence and virtues of His Highness faithfully to his people. The mission in which you are engaged has more than a local and transitory significance. Remember that the spectacle of a good Indian Minister serving a good Indian Sovereign is one which may have a lasting influence on the policy of England, and on the future of Native Governments.”

When Sir Madhava Rao resigned his appointment in the Travancore State, he yet possessed full vigour and energy that was characteristic of him. The distinction of his exceptional capabilities as a sound and successful administrator was widely known all over the land, which had arrested the attention of Maharaja Tukoji Rao Holkar of Indore, who offered him the place of Dewan of his State. He having accepted it assumed reins of office in 1873. During his three years' service in Indore, the people derived much benefit of his wide experience and vast capabilities. At this time, the affairs of another Marhatta State were in great confusion, requiring the able services of

Sir Madhava Rao's stamp. It was when the reigning Gaekwar of Baroda Maharaja Mulhar Rao was just deposed for conspiring to poison the British Resident and other acts of misrule; and the present Maharaja Sir Sayaji Rao, the most enlightened Native Ruler of Modern India, was invested to the Raj by Lord Northbrook. The selection for the most responsible post of Dewanship, according to the then condition of the State, fell to the lot of Raja Sir Tanjore Madhava Row, who took up the control of the administration of Baroda in 1875. Sir Madhava Row had to encounter many serious types of difficulties at Baroda as the whole State was then in a hopelessly muddled condition. It should be prominently recorded in the history of Baroda State, if such a work is undertaken at any time, that it was through the wise, sagacious and firm administration of Sir Madhava Rao, that the State was at one time relieved from a crisis which may lead to the destruction of so great a Native State, if not the greatest. Here, too, he directed his full energies in removing all the formidable obstacles that stood in the way of carrying on a successful administration, and in the reformation of the various departments of the State. The numerous competitors to the Raj were pacified by handsome allowances. The men who were dissatisfied on the deposition of the former Maharaja were conciliated in the same way. Taxation was appreciably reduced; the Police Department was reorganised and the judicial administration was improved to a greater extent. He provided liberal allowances for such vital causes, viz., education, medical relief and construction of works of public utility. The financial embarrassment had disappeared and the financial resources of the State had been greatly enhanced. The land-revenue of the State was simplified by the introduction of the ryotwari system. All these acts can be clearly understood from his own report after five years' works in the State :—

“It would be false modesty to disguise the fact that

during these five years, our work has been exceedingly heavy and trying, for the fact accounts for our visible delays and deficiencies. It is not simply that we have had to carry on ordinary current business. We have had to investigate and decide a multitude of matters inherited by us, which in number and complexity are probably unsurpassed in any other Native State. We have had to organize the machinery of Government. We have had carefully to consider and carry out reforms. We have had to bring under control a vast expenditure in all its dark and intricate ramifications. We have had to rectify our relations with our numerous and diversified neighbours. In this respect, grave and embarrassing aberrations from sound principles, had, in course of time and neglect, sprung up, and then correction presented peculiar difficulties. We have had to bring them to the notice of the authorities concerned, to explain, to discuss, to convene and sometimes to respectfully expostulate. The extra strain thus caused has, however, begun now sensibly to diminish, and it is therefore hoped that we shall be increasingly enabled to devote our time and energies to the development of external improvements. It must be frankly admitted that there is still abundant scope for our directions in this direction. All that we claim to have done is that we have fulfilled the primary obligations of a civilised government."

He resigned after eight years' memorable service as Prime Minister of Baroda, in 1883. A biographer thus noticed of his career at Baroda :—

"Some of the critics of Madhava Rao's administration at Baroda have not hesitated to declare that he yielded without protest, whenever, the Imperial Government thought fit to interfere; and that he was not strong enough to resist the demands of the supreme power; and that his solicitude for the well-being of the State was only subservient to his regard for the official point of views. This criticism does not take due regard of the

fact that Madhava Rao was not a minister of an independent State but of a Feudatory State dependent for its very existence upon the good-will of the Paramount Power. It is a mere ignorance of facts to assert that Madhava Rao did not protest * * * but he, with his usual practical temper of mind, knew that he ought to protest emphatically against suggested innovations prejudicial to the interests of the State, but he also knew when he ought not to urge his position any further without losing even the chance of a compromise which would do at least some measure of justice. Of course to the closet statesmen merely reviewing the life of a practical statesman, Madhava Rao might appear as too yeilding and timid, but the practical exigencies of affairs override considerations of mere abstract justice. Madhava Rao was not such an example of administrative unwisdom as to refuse the half-bread because he could not get the whole bread. The interference of the British Government with the opium, the salt and other concerns of the Baroda State met with many vigorous and statesman-like protests from Madhava Rao, but the superior position carried the day, and he submitted with good grace. We cannot do full justice to the vast genius, consummate tact, immense patience, wise sobriety of thought, of Madhava Rao. It is a matter of great pride to every one in India that even in these days, when the field for the display of administrative capacity is restricted to the ambition of even the most capable Indian, a man like Madhava Rao could be born and raise the reputation of the Indian name to the loftiest height. It is also a matter of sorrow that men like him cannot aspire to anything higher than work in a Native State ; and that they cannot shape the destinies of the Empire and read their history in a nation's eye. The study of his life affords hope that India need not yeild to despondency, and that the latest vigour of her sons is yet inexhaustible and that it only needs the touch of

new opportunities to disclose deeper mines of political knowledge and wisdom."

The "Hindu" of Madras gives the following account of his services in Indore and Baroda States :—

"The fame that grew around Madhava Row's name had so extended all over India and the British Government itself had acknowledged his high character and rare abilities so frequently, that when the Maharaja of Indore was in search of a competent person to take the office of his Chief Minister, it was offered to Sir Madhava Row. Sir Madhava Row was still in the prime of his life, and being full of ambition and energy, he accepted the offer that was flatteringly made to him. He remained at Indore about three years, and there too his reforming hand was seen in almost every department of the administration. At this time, the affairs of another important Marhatta State were in a state of great confusion and required an able, resolute and experienced minister for their control. Mulhar Row Holkar had just been deposed for a conspiracy against the Resident, and Lord Northbrook having nominated the present ruler as his successor, cast about for a competent native statesman to restore order and to efficiency in that much misruled State, and to bring the administration to the same condition of systematic progress that was manifest in Travancore and Indore. Lord Northbrook at once turned to Sir Madhava Row, and pressed him to take up the control of the administration of Baroda. Between 1875 and 1883 the administration of Baroda was under the direction of Sir Madhava Row, and it was here, we believe, this ripe and talented statesman had the fullest scope for the exercise of all that constructive ability, independence and tact with which he was so largely endowed, and which guided him to such success as rarely crowned the career of any other native in the public service since the establishment of British supremacy in this country."

"What amount of good work Sir Madhava Row did at Baroda can be best understood by a comparison of the state of Baroda when he took charge of it with its condition when he retired from it after eight years of work as its Prime Minister. Almost every department was re-organised, public works and education were pushed forward with great vigour, and many knotty disputes between the Gaekwar and his feudatory chiefs, which had retarded smooth administration, were settled. We have no time to-day to review the career of this remarkable man during the twenty-five years of the best part of his life that he spent in administering successively three native States, in evolving order and efficiency from the confusion and corruption that had marked their administration, and in restoring them to a condition of general progress and financial prosperity. A great admirer of English institutions and principles of Government, especially as they had been modified and adopted in India, he well knew how to proceed in introducing changes and reforms. He showed special ability on the financial side of the administration and it was in view of this fact and his great and memorable efforts in freeing the commerce of the States he administered from all injurious and old-fashioned fetters, that the late Mr. Fawcett called him the Turgot of India. An appreciative, and we may say, a grateful Government conferred on him the highest honours that are at its disposal. When he resigned his office as Prime Minister of Baroda, he settled in Madras, where he resided till his death,"

Public Service. After his retirement from official position, he took active interest in public movements, both political and social, which in comparison with his administrative works, are of less importance. He spent the rest of his life in Madras, his native province. He under [the signatures of 'A Native

'Thinker' and 'A Native Observer' contributed to the press some short articles, two of which are appended below :—

"Indian Evils Mostly Self-Created" :—"The longer one lives, observes, and thinks, the more deeply does he feel there is no community on the face of the earth which suffers less from political evils and more from self-inflicted or self-accepted, or self-created, and, therefore, avoidable evils, than the Hindu community !"

"On Doing Good" :—"An ambition to do good to one's countrymen is natural and honorable. It is a matter of congratulation that India at present abounds with thousands of men actuated by such ambition. A large proportion of these are young, eager, and intelligent. They will act in laudable and friendly rivalry with each other. May they all—each in his sphere—be blessed with success ! Scarcely one in a thousand, or even ten thousand, gets the opportunity to render great and brilliant services to his country, but everyone may do some good. Individual contributions to public good, however small in each case, must increasingly accumulate as time goes on, and lead to results, not only palpable, but striking."

"Indeed, the small contributors to public good may, in the aggregate, excel the great contributors, just as the 3rd class passengers pay the Railways better than those of the 1st and 2nd classes."

"To maximize the success of the whole, the following conditions seem very desirable" :—

"Each individual should resolve to do some good according to his means and opportunities and as often as may be possible."

"Then again, each should firmly resolve not to clash with, not to counteract, not to nullify, not even to discourage, the efforts of others."

"These two conditions are of fundamental importance, and ought to be kept in view by all those who would labour for the public good. Reflect a little, and you will be able to appreciate their importance."

"A few words more on this topic. Let some labour in the political sphere. It would be a great mistake to suppose that this is the only sphere available. It would be a great mistake for all sorts of people to rush into that sphere under the mistaken supposition that it is the only one available. There are, undoubtedly, other spheres where in immense good might be done with much less trouble and at much smaller cost, and in less time. Many might labour to promote public health. Many might labour to promote public comfort. Many might labour to improve public taste. Very many might labour to remove the ignorance of the great masses of the people, and ignorance from which they suffer infinitely more than from all other causes."

Among his public utterances, the two are most important to be mentioned here. The one was on the "Lord Ripon's Rule in India" delivered in 1884, and the other was delivered as Chairman of Reception Committee of the third Indian National Congress in 1887. In the first named speech we find him saying thus :—

"We all know that India presents to intelligent contemplation the most capacious, the most splendid theatre ever offered for the exercise of political justice and political benevolence of the highest order. Lord Ripon is now about to retire from that great theatre, after having played there a conspicuous and memorable part for four years and a half. He will be remembered through the length and breadth of the vast Empire, for the lofty conception of his duty to his subject millions, for the firmness with which he performed his duty, and for the patience and courage with which he withstood his opposition and the obloquy which too often attend greatness in this imperfect world. History will note with admiration how this British statesman from cold northern latitudes has won the entire confidence of three hundred millions of keen and critical orientals. Every one of

these has invincible belief in the rectitude of his intentions and the purity of his motives. Every one has felt assured that the great interests of India could not have been committed to safer custody. A vast and diversified community has shared the common conviction that no party or political temptations, however strong, could ever seclude him from his lofty ideal justice. He is universally regarded, he is almost idealized, as the embodiment of the highest and purest political virtues. His popularity is so great that a word from him can accomplish more than an army of a hundred thousand bayonets. One great cause of this immense popularity is that his rule has been dominated by a genuine sympathy for the native populations. His rule has not been of that cast-iron type—dry rigid, and inelastic—which is so inconsiderately advocated by those who insist upon the rights of conquest. He has felt a personal interest in the welfare of the great masses. Another cause of that extraordinary popularity is the simple grandeur of his character and policy. There is no cunning in it, no dissimulation—not the slightest tinge of duplicity—no mystery whatever. Everything has been massive and manly—nothing spurious or meretricious. He has been frank and open. He has desired every publicity to be given to the objects and reasons of his measures. He has always manifested a sincere solicitude to obtain a knowledge of the views and feelings of those whom his measures affected, and has given them every due consideration. There is something in the composition of Lord Ripon, in special harmony with the broad and benevolent principles of the great Proclamation of the Queen issued to India in 1858. He has proved himself the fittest agent to give effect to these principles. Happy, indeed, would India be if the British Cabinet could select a succession of such agents to direct her destinies in the spirit of that great charter. * * * * In assembling here to-day to do honour to such a statesman, we are eminently

honouring ourselves, to honour our great benefactor, and to offer him the tribute of our gratitude, is a deep-rooted instinct of our nature ; let us heartily obey that instinct."

A Friend of the Congress. Sir Tanjore Madhava was a friend of the Indian National Congress,—the fact may be corroborated by the following extract from his speech in welcoming the Delegates of the Congress in the city of Madras, as alluded to above :—

"That we should rejoice with pride to receive you, and that you should kindly consent to be our honored guests is, gentlemen, I think, quite natural, when we take into account the forces which have been at work among us, and the environment with which we have been surrounded by the wisdom, justice, and generosity of the British nation. Contact with such a nation is like the contact of iron with the magnet. It has the inevitable effect of the nation operated upon, being, by insensible degrees, assimilated to the dominant type. Let cavillers at this view shew me the people who, having been taught the lesson of liberty and enlightened statesmanship. did not, in due time, thirst for the blessings of freedom and good government. Let them shew me the community which having been brought within the sphere of liberal education did not wish and strive to secure a status consistent with such culture, and necessitated by such discipline. Let them shew me the land which is covered with a net-work of railways, spanned by telegraphic lines, and studded over with post-offices, but which is not characterised by the dropping off, like autumn leaves, of local prejudices and homebred idiosyncracies. Such a people and such a land can exist only in the revelings of a wild imagination,—at any rate, cannot bring myself that they could exist within the pale of that empire, which they beautifully described as the empire on which the sun never sets. To a multitude of factors, such as these,

the Indian community has been subjected, for over four-score years ; and who can wonder that local differences are getting effaced, and that there is among us an earnest desire to recognise original identity of type and undoubted community of interests, to fraternise and unite. . Thus then, it seems to me nothing strange, nothing phenomenal, that I should witness before me, in a vast and most influential assembly, the union of cultivated intelligence and patriotic ardour and the confluence (so to speak) of many different streams of thought and of feeling. I see before me representatives from all parts of India, whose very personal appearance will bring home to the mind of the unprejudiced observer the conviction that, varied as are the castes and creeds and races of India, there is still a powerful bond of union, which makes our hearts vibrate with sympathy and mutual love and a common affection for our mother-country. To well-balanced minds, such a gathering must appear the soundest triumph of British administration and a crown of glory to the great British nation." * * * *

"Now that a splendid Empire has been constructed, completed, and consolidated, now that unbroken peace and order have been established beyond the dreams of Asiatic philosophy, this Congress represents that very factor which is necessary for the further development of India. From all that I have known of Englishmen, during half a century of intimate intercourse with the best of them, I have no hesitation of assuring you that your well-meant offer will not be superciliously rejected. Henceforth, let us, therefore, invariably act on the principle that the various populations of this extensive empire are bound together by a common Government, by common interests and by mutual sympathies. Judged most unsparingly, the worst features of gatherings of this description might be superabundance of enthusiasm and youthful impetuosity. But as a great thinker has said, men learn to run before they learn to walk ; they

stagger and stumble before they acquire a steady use of their limbs. What is thus true of individuals is equally true of nations ; and it is uncharitable to form a forecast of the future from the failings and weaknesses, if any such should exist, incidental to a nascent stage. The sentiments appropriate to such a condition of things are sympathy and kindly direction. An attitude of antagonism or of scorn only causes irritation and soreness : and it rouses, not unfrequently, a spirit of recrimination, if not also of answering disdain. This is almost a law of nature, I will, therefore, ask our critics to remember the early history of nations, and to judge in a spirit of charity and magnanimity."

"When I ask this of our censors, permit me to advise you to be moderate and forbearing. It is the nature of vaulting ambition to overleap itself. It is the character of renovated youth to be carried away by excessive zeal. Steer clear of such shoals and quick-sands. Discuss without prejudice ; judge without bias, and submit your proposals with the diffidence that must necessarily mark suggestions that are tentative in their character. Much irritation and retaliation will be avoided if the mutual dependence of the rulers and the ruled is steadily kept in view. With the ruled, it must be a postulate that rulers err from ignorance, and in spite of their efforts to avoid mistakes. By the rulers it must be taken for granted, that when subjects petition and expostulate it is not in a spirit of disputation or cavilling, much less of disaffection and disloyalty, but only to enlighten those holding sway over them, and, in a peaceful and constitutional manner, to have their wishes understood and their grievances made known. I entreat you to lay to heart these words of caution to all parties concerned—words which I ask you to accept out of regard for my long experience, for my age and for my earnest desire to see my countrymen, prosperous and happy."

End of his Career. Sir Madhava Row "ranged himself on the side of cautious reform in social matters, and made no secret of his opinion that the custom of infant marriage and enforced widowhood were baneful and required a mild corrective at the hands of the Legislature," so says Mr. B. M. Malabari, the well-known social reformer in the Western Presidency, in his *Indian Spectator* of April 12, 1891. After sixty three years of glorious career Raja Sir Tanjore Madhava Row died in Madras on the 4th of April 1891,—the year which also took away that illustrious reformer of the last century, the Venerable Pandit Iswar Chandra Vidyasagar. India which had the reputation of producing such distinguished statesmen as Todar Mull and Nana Furnavis has even in these times gave birth to such great statesmen as men like Sir Madhava Row and others of whom any nation or any country may well be proud.





Nawab Bahadur Abdool Luteef, Khan Bahadur, C. I. E.

NAWAB ABDOL LUTEEF.

“Nawab Abdool Luteef owed his position not only to his official services, or to his connection with numerous public bodies, or to the distinctions and decorations which had been bestowed upon him, but to the fact that he devoted his life to the promotion of the two great principles, the encouragement of education amongst his Mahomedan fellow-subjects, and the promotion of confidence and good-will between those who professed his own religion and their Hindu and European neighbours.”

—Lord Lansdowne.

Family History. Among the eminent Mahomedans of India who flourished in modern times one of the greatest names is that of the late lamented Nawab Bahadur Abdool Luteef of Calcutta. As “the most distinguished Mussalman Reformer of the day” (so says Sir W. W. Hunter); as the pioneer of English education pre-eminently among the Mahomedans of Bengal, and in a sense of India ; as the indefatigable promoter of friendly feelings between the rulers and the ruled and the different sections of Indian Society ; as the trusted adviser of Government in regard to all questions affecting native interests and particularly those of his own co-religionists ; as the most jealous watcher of the welfare of the community to which he belonged ; Abdool Luteef occupied a singularly remarkable position among his contemporaries. He was a distinguished servant of Government too, but, as the *London Times* so aptly

remarked in its issue of September 4, 1893, "it was as a leader of his own community rather than as a Government Servant, however able and successful, that Abdool Luteef won his unique position and influence." "He loved to call himself," wrote that Prince of Indian Journalists, Dr. Sambhu Charan Mukerjee in his *Reis and Rayyet* of July 15, 1893, "a representative of the Mahomedans. He was their guide, philosopher and friend. Nay he was their all in all. The Mahomedan Society and interest of the day is of his making. Everything that Mussalmans now are or enjoy, they owe of Abdool Luteef Khan whether they know or not, whether they chose to confess it or not."

The Nawab Bahadur belonged to one of the most respectable families of Bengal. The family traces its descent from the celebrated Generalissimo of Islam, Khalid Bin Waleed, who won the *sobriquet* of the Sword of God for his courage and valour. The first member of the family who came to India and settled at Delhi was Shah Aynuddin of Baghdad renowned for his piety and erudition. His son Abdoor Rasool was appointed, by Imperial Sanad, *Kazi* of the villages now forming the District of Faridpur in East Bengal, and granted rent-free lands in the locality. His descendants continued to act as Judges in and around Rajapur where they had settled. Kazi Fakir Mahomed Saheb, sixth in descent from the first colonist, came down to Calcutta and joined the Bar of the Sudder Dewanee and Nezamat Adalat and practised with distinction for 28 years. He was a well-known man of letters of his time and the author of several works chief among which is a Universal History in Persian called the *Jami-ut-Tawarikh* which was published at Calcutta in 1836. The merits of the book were recognised at Delhi and other centres of learning in India and it was twice lithographed at Lucknow. Kazi Fakir Mahomed died in 1844 leaving three sons. The second was

the Nawab Bahadur Abdool Luteef and the third and youngest Moulvi Abdool Ghafoor Khan Bahadur *Nassakh*, who was Deputy Magistrate and is better known as *Nassakh*, the oriental poet, literary critic and *Tazkirah* writer.

Early Life and in Government Service. Abdool Luteef was born in March 1828. He came to Calcutta at an early age and received his education at the Calcutta Madrasah, an institution to which he remained greatly attached to the end of his days and rendered very considerable service. After completing his education he accepted the post of Anglo-Arabic Professor in the same institution. In March 1848 he was appointed Deputy Magistrate of the 24-Parganas, in April 1852 invested with full Magisterial powers and in the following July made a Justice of the Peace for Bengal, Behar and Orissa. In 1853 he was promoted by Lord Dalhousie, in his capacity of Governor of Bengal, to a higher grade and placed in charge of the newly-formed Sub-Division of Kalaroa. While there he was the first to bring to light and attempt to arrest the oppressions practised by the Indigo Planters on the rural population. This, as is well-known, eventually resulted in the closing of the numerous Indigo factories in Lower Bengal. After a year and a half's service here he was transferred to the turbulent Sub-Division of Jahanabad which was in those days notorious for dacoities, and the Government deputed their able officers. After a very successful administration of this troublesome Sub-Division he was made a Deputy Collector too and transferred to Alipur. On the eve of his transfer the leading landlords of the place headed by Babu Ramapershad Roy (the first native judge of the Calcutta High Court) presented to him a farewell address—the first of such documents—expressing their gratitude for what he had done and regretting the severance of his official connection with the Sub-Division, as can be seen from the *Englishman* of January 11, 1860. From this time till his retirement from

Government service which took place in 1884 he remained in Calcutta, discharging his magisterial duties sometimes as officer in charge of the Police Court at Alipur, sometimes in a similar capacity at Sealdah, sometimes as Presidency Magistrate in Calcutta. His promotion in the service was exceptionally rapid, for in less than thirteen years he found himself in the first grade. Thus for many years before his retirement he was at the top of the Bengal Executive Service. On his retirement from Government Service the Secretary of State was pleased to grant him a special pension of Rs. 6,000 a year "in recognition of the exceptional value of his service." The best commentary on his career as a police magistrate is that Europeans brought up before him invariably waived their right to be tried by a Magistrate of their own nationality. One very remarkable fact connected with his official career may be mentioned here : during 36 years of service he was absent from work only for 4 months on sick leave.

His Place in the Legislative Council. In 1862, when the Legislative Councils were created Abdool Luteef was appointed a Member of the Bengal Council, being the first Mahomedan ever appointed to any of the Legislatures, Local or Imperial. The Hon'ble Mr. T. T. Howell-Thurlow (afterwards Lord Thurlow) Private Secretary to Lord Elgin, thus describes his impressions in his *The Company and the Crown* (Ed. 1866, pp. 63) :—

"Of Lieutenant-Governments, Bengal alone as yet possesses its own Parliament, and this machine being purely local in effect, it is but just that the interests of Bengal-trade should have a powerful voice in its deliberations. A fitter member, therefore, than Mr. John Nutt Pullen as President of the Calcutta Commerce Chamber, could not have been selected. In this Council, Natives have as yet been chosen with almost equal wisdom, and among them one must have been mentioned. Moulvie Abdool Luteef, Khan Bahadur, a Mahomedan,

is his name denotes, had won distinction as a classic jurist and supporter of British Institutions in Bengal, and Lord Elgin had availed himself of an early opportunity to appoint him to the Senate of the Calcutta University in the Faculty of Law. Of each successive honor his past conduct has well proved him worthy. Somewhat young in years, and younger still in looks, he never lacked detractors, covert and avowed ; but in * * Bengal this can hardly be considered as matter for surprise, and all admitted to his intimacy must acknowledge that this keen Mussalman formed a valuable element in the Bengal Council, not only as a fluent native counterpoise to special Hindoo interests, so largely represented in that Province, but further, as a zealous advocate of well-considered Legislation."

On two other occasions he was called to this Council. On the third occasion the Lieutenant-Governor in offering the office wrote to him as such, "I do not think the Mahomedan Community could be better represented in the Legislative Council than by yourself." It has truly been remarked that "as a legislator he did more valuable work than almost any native member of either the Bengal Chamber or the Viceregal Council." One instance should suffice. The abolition of the posts of *kazi-ul-kuzat*, Mahomedan Law officers and Town and Mofussal Kazis by Act XI of 1864 had deprived a large number of Mahomedan gentlemen of the learned class of their appointment and in many cases the sole means of subsistence, and at the same time disestablished the one class of functionaries upon whom the Mussalman population relied for the preservation of a record of their marriages. Abdool Luteef's unceasing efforts culminated in the passing of the Bill for the Voluntary Registration of Mohomedan Marriages and Divorces. ⁽¹⁾ On the expiration of each term in the Legislature

(1) Vide the Nawab Bahadur's *minute* on the working of the Mahomedan Marriage Registration Act I (B. C.) of 1876 ; Cal. 1890,

he received the special thanks of the head of the Government for the work done by him in the capacity of a councilor. Besides matters legislative "he was often consulted by Government as the most progressive and enlightened among the Mahomedans of Bengal whose interests he never ceased to urge." ⁽¹⁾

Services for the Cause of Indian Education. The best years of Abdool Luteef's life were however spent in furthering the cause of Indian education and particularly the education of those who like him belonged to the Mahomedan religion. In 1852 and 53 when the question of imparting English education to Mahomedan Youths was engaging the attention of the late Council of Education he had the privilege of assisting them in no small a degree in solving the problem. All previous attempts to introduce English in the Calcutta Madrasah and to impart English education to the Mahomedans of India had failed hopelessly, but Abdool Luteef was determined to strain every nerve to bring his co-religionists to their senses. Finding the authorities fearful and his countrymen unwilling, even to listen to him, he hit upon the simple device of advertising a prize of Rs. 100 for the best essay in Persian.....'On the advantages of an English education to Mahomedan students.' A discussion arose, indeed raged for a time among his co-religionists ; but the net result was that essays came in from every part of India, and when the tempest subsided it left behind a new Mahomedan party in Bengal. This new party it was the business of Abdool Luteef to develop into an effective power among his countrymen ⁽²⁾.

(1) See "Dictionary of Indian Biography" by Mr. C. E. Buckland, C. I. E. ; London 1906. This is practically a quotation from Sir Richard Temple, Bart., G. C. S. I.

(2) See *The Times* (Lond.), September 4, 1893. W. J. R. Colvin was the President of the Committee of Judges. As he was appointed Lieutenant-Governor of the North-West Provinces (now the United Provinces of Agra and Oudh) before the

The enormous difficulties he encountered in his self-imposed task can best be gathered from what, his life-long friend, Sir Ashley Eden, Lieutenant-Governor of Bengal, once wrote to him : "I should like to take this opportunity of conveying to you my thanks and also my sense of the great benefits which you have conferred on your own co-religionists, by your constant endeavours to promote the cause of Mahomedan improvement, *in the face of great opposition*".⁽¹⁾ The Nawab Bahadur's service in the cause of education attracted the attention of the Viceroy as early as in 1863 when Lord Elgin appointed him a Fellow of the Calcutta University. In offering the appointment on behalf of His Excellency, the Private Secretary wrote to him thus : "Your nomination to this body would be attended with benefit to the University and would be regarded by all as a public acknowledgment of the services which it has already been in your power to render to the encouragement of letters and to the promotion of the interests of general education."⁽²⁾

In 1853 he helped the authorities in establishing the Anglo-Persian Department of the Calcutta Madrasah. Shortly after he pressed upon Government the necessity of giving higher education to the Mussalman students than was afforded by the Anglo-Persian Department ; and he was instrumental in bringing about the establishment of the Presidency College in Calcutta.⁽³⁾ Shortly after this he took an active part under

essays were received, Sir Fredrick Halliday, Lieutenant-Governor and an oriental scholar of great repute considered the matter sufficiently important to take his place. The successful essayist was a Bombay teacher.

(1) See *A Short Account of My Public Life* by Nawab Abdool Luteef Khan Bahadur ; Calcutta, 1885.

(2) *Ibid.*

(3) See the Proceedings of the Laying of the Foundation stone by H. E. Lord Northbrook and the speech of the Nawab Bahadur delivered on that occasion. *The Indian Daily News*, March 1, 1873. Also *The Indian Echo* of February 6, 1885.

orders of Government in the reorganisation of the Arabic Departments of the Calcutta and Hooghly Madrasahs and the establishment of a Boarding House for the students of the latter institution.⁽¹⁾

For many years past Abdool Luteef had been impressing upon the authorities the necessity of utilising for Mahomedan education the princely endowment of Haji Mahomed Mohsin of Hooghly. This fund was being spent on the Hooghly College an institution chiefly resorted to by Hindu students. His unceasing efforts at last met with success and during the administration of H. E. Lord Northbrook the Mohsin funds were liberated and Madrasahs at Dacca, Chittagong, and Rajshahi were founded. A large number of scholarships for Mahomedans throughout Bengal were also created and it was found possible to pay from the fund two-thirds of the fees of all Mahomedan students prosecuting their studies in the College classes of the Province⁽²⁾. This was one of Abdool Luteef's greatest services to his community. Speaking of this service of the Nawab Bahadur's to his community one of the greatest men of modern India declared in one of his speeches as follows: "I am a teacher of youth; and I know something of the struggles of poor students...I am a daily witness of them; and I will say this, that he who has helped to lighten the burden which presses so heavily upon poor students is a benefactor of his race."⁽³⁾ In 1883 he took advantage of the Marquis of Ripon's visit to the Calcutta Madrasah and used his great influence in collecting over Rs. 28,000 for founding a large number of per-

(1) *A Minute on the Hooghly Mudrussah* by Moulvie Abdool Luteef Khan Bahadur; Calcutta, 1877. Also *Mahomedan Education in Bengal* by the same writer; Calcutta, 1868.

(2) See *Journal of the Moslem Institute* Vol. I, No. IV. Also Mr. Syed Hosain's Prize Essay on Haji Mahomed Mohsin in Bengal: *Past and Present*.

(3) See the speeches of Mr. Surendra Nath Banerjea; Calcutta.

manent prizes and scholarships for the benefit of Mahomedan students successfully passing the Entrance Examination.

Founder of the Mahomedan Literary Society. With the objects of educating Mussalman public opinion, of quickening the interests of his co-religionists in Western learning and progress and of affording them an opportunity of cultivating social and intellectual intercourse with Europeans and Hindus, Abdool Luteef founded in 1863 with the encouragement and co-operation of the then Viceroy Lord Elgin, the Mahomedan Literary Society of Calcutta. The Association has been the present of a large number of similar institutions all over India. Since its foundation up to the present moment it has been receiving the support and appreciation of the public as well as of the highest officials in the land. It was at the sixth monthly meeting of the Mahomedan Literary Society that the late lamented Sir (then Moulvi) Syed Ahmed Khan, then Principal Sadar Amin of Gazipore made his first appearance before the public in the capacity of an educationist and delivered a lecture in Persian on "Patriotism and the necessity of promoting knowledge in India." In the course of his speech Sir Syed referred to the subject of the present sketch in the following words :—

"Gentlemen, I would here record publicly the great kindness and hospitality which I have received from one of your body, who is, I may say, and I think you will endorse what I say, the chief flower in your blooming, thriving garden (I need scarcely mention his name as you have no doubt guessed it already), The Honourable Moulvie Abdool Luteef Khan Bahadur, who reflects fame and distinction upon us, his co-religionists. Could my whole body become one vast tongue, were the hair of my head to unite in a chorus of praise, even then, gentlemen, words would fail to express my thanks."

The first *Conversazione* of the Society was the first socio-educational gathering of its kind in India.. They have all

along been one of the most brilliant annual functions of the metropolis. The Annual *Conversazione* of the Society was till recently a regular institution in the capital of British India. His Royal Highness the Duke of Edinburgh attended the sixth annual *Conversazione* and was pleased to present the Society with a photographic likeness of himself as a souvenir of his visit. His Majesty the King of Siam and some Princes of his family attended the eighth annual *Conversazione* in the company of the then Viceroy, Lord Mayo. Most of the ruling chiefs of India have not only attended this function but have also co-operated with the promoters by lending exhibits from time to time. Successive Viceroys, Commanders-in-Chief and Lieutenant-Governors have attended this annual gathering of the Society. When Sir John Lawrence was about to leave the Town Hall after staying for about an hour at the third Annual *Conversazione* of Society on the 2nd March 1867, the Lieutenant-Governor, Sir Cecil Beadon, addressed the Viceroy to the following effect :—

“With your Excellency’s permission I wish to take this occasion to bring formally to your notice the valuable services which have been rendered by Moulvie Abdool Luteef to the cause of Native Education, especially the education of those of Her Majesty’s subjects who like himself, profess the Mahomedan religion. The exertions of Moulvie Abdool Luteef in this cause have been constant and unwearied for many years, and have been repeatedly recognised by the Government ; but I will now only allude especially to the intelligence which led him to conceive the idea of founding the Mahomedan Literary Society, and the steady perseverance with which he has organised it and brought it to its present condition of vitality and usefulness. The Society meets for the discussion of Literary and Scientific subjects, and is otherwise actively engaged in the ‘encouragement of ancient and modern learning. It comprises about 500 members,

and the example it has set has been followed, as Your Excellency is aware, in other parts of India. The large numbers now assembled in this Hall to witness the display of experiments in Physical Science, carried on under the auspices of the Society, bear witness to the success of the movement and the general interest with which it is regarded. The credits chiefly due to Moulvie Abdool Luteef, and I shall be very glad if Your Excellency should deem him deserving of special approbation."

Sir John Lawrence then addressed Abdool Luteef in the following terms :—

"Moulvie Abdool Luteef,—It is with much pleasure that I comply with the wish of the Lieutenant-Governor by expressing my hearty approbation of your efforts, to which Sir Cecil Beadon has attended and the great interest I take in them. I am satisfied that much good may result from such well-directed endeavours. This meeting is of itself an evidence that those efforts have not been in vain, calculated as it is to create an interest in Physical Science which may prove very valuable. It has been, and it will ever be, a pleasure to me to encourage in every way the friendly meeting together of Europeans and Natives of all classes and creeds ; for I am sure that much benefit must ensue from such assemblies. You have my hearty good wishes for the extension and success of the Mahomedan Literary Society. It will afford me pleasure to bestow upon you, through the Lieutenant-Governor, a suitable token of my approbation of your services in this good cause."

The token attended to by His Excellency took the form of a complete set of the *Encyclopædia Britannica* with such Autograph Inscription on the fly leaf of the first volume :
"Presented to Moulvie Abdool Luteef in recognition of his services in promoting Native Education, especially the Education

of those who like himself belong to the Mahomedan Religion." It was forwarded to Abdool Luteef with a Gold Medal with these Inscriptions : "Presented by the Hon'ble Sir Cecil Beadon, K. C. S. I., Lieutenant-Governor of Bengal, to Moulvi Abdool Luteef, Khan Bahadur. (1867)." On the reverse : "In recognition of his services in promoting Education among the Mahomedans of Bengal." We find in the Government letter which he received along with the presentations the following expressions eulogising the value of his services in the direction of education for uplifting of the Mahomedan Community :—

"A still more gratifying reward of your exertions consists in the desire now shown by the Mahomedans of Bengal for the acquisition of sound and useful knowledge, and their growing appreciation of Modern Science and the Learning of the Western Nations. By founding the Mahomedan Literary Society (a Society which now comprises of nearly 500 members, and has become the present of similar Societies in other places), you have successfully led the Mahomedans, not only of Bengal, but of India generally, to look beyond the narrow bounds of their own system, and to explore those accumulated treasures of thought and feeling which are to be found embodied in the English Language; while by your active and reasonable exposition on many occasions, you have led them to form a just conception of the policy and intentions of the Government, and to express their opinions freely, not only on questions of Literary and Scientific interest, but on those affecting their own Social and Political condition and the general welfare of the Country. In this way, you have materially promoted a good understanding between this class of the Community and their Rulers and fellow-subjects; and so far as the present altered state of feeling is owing to your active and liberal exertions, to the judicious exercise of your influence, and to the force of your example, the Lieutenant-

Governor considers you entitled to the gratitude of your countrymen and the cordial acknowledgments of the Government."

It did not take the Mahomedan Literary Society long to become a power in the land and its fame even travelled across the seas. In 1889, the well-known Professor Vambéry of the Budapest University wrote, among other things as follows to the Nawab Bahadur :—

"As one who is deeply interested in the welfare and cultural development of the Mahomedan world, I have long time ago watched and paid the greatest attention to the activity of the Society created and lead so admirably well by you, and I need scarcely say that I am much obliged to you for having afforded to me the opportunity of entering into relations with a man of your abilities, patriotism and true devotion to your nation *** and you Sir, who leads that movement, you do certainly the best service to your nation and religion in encouraging the Mahomedans on the path of Western culture and sciences. I wished my age would permit me to visit India, for I have not yet given up the idea of delivering a few lectures in Persian, which I speak like my mother language, to the Mahomedans of India, and if I come to India, I shall appear there under the patronage of your Society, trying to contribute a small stone to the noble building revised by your efforts."⁽¹⁾

The importance which Government still attaches to the work which is being done and the views expressed, by the Mahomedan Literary Society of Calcutta may be gathered from the fact that Lord George Hamilton, the then Secretary of State for India, in the Debate on the Address in the House of Commons on the 18th February 1898, characterised the Society as "representing Mahomedan feeling in its best form both in Calcutta

(1) See *Reis and Rayyet*, September 7, 1889 and the daily papers of that date.

and throughout India". On a subsequent occasion His Lordship stated in Parliament that the Mahomedan Literary Society of Calcutta was a "great body which was well-known". The views expressed by the successive Viceroys as to the importance and usefulness of the Mahomedan Literary Society and the praiseworthy exertions of its founder, the late Nawab Bahadur, reflects a great credit to the Society as well as to that ornament of the country generally.

Public Services and Decorations. In 1870 when there was considerable excitement among the ignorant classes of Mahomedans owing to the Wahabi movement and the matter was engaging the earnest attention of Government, the Nawab Bahadur induced one of the most eminent and influential preachers of the day Mowlana Keramat Ali of Jownpur to deliver a lecture before the Mahomedan Literary Society on "The duty of the Mahomedans in British India towards the Ruling Power." (1) Thousands of copies of this lecture were circulated throughout India and Sir S. C. Bayley wrote to Abdool Luteef as follows :—"Lord Mayo" expressed himself pleased with your efforts to calm the excited feelings among the Mahomedans of Lower India". On the outbreak of hostilities between Turkey and the States of Servia in 1876 Abdool Luteef, at considerable risk to his official position, convened a monster meeting of the Mahomedans of Calcutta at the Town Hall, presided over it and devised means for raising funds in aid of the Turkish wounded as well as for the submission of a memorial on behalf of her Mahomedan subjects to Her Majesty the Queen requesting her to extend her help to His Imperial Majesty the Sultan of Turkey. It was one of the largest and most representative meetings ever held at the Calcutta Town Hall and those who had the opportunity of

(1) See Hunter's *Indian Mussalmans*. Also proceedings of the meeting : Cal : Erasmus Jones, 1871.

hearing it, still remember the great speech delivered by the Nawab Bahadur on that occasion. The movement was followed up by similar demonstrations in other parts of India. The Turkish authorities in their official correspondence regarded Abdool Luteef as the recognised representative of Islam in India. In recognition of these services to his faith, the Sultan conferred on Abdool Luteef the Imperial Order of the Medjidie, this being the first instance on which an Indian was so honoured.

As an instance of the confidence reposed in Abdool Luteef's ability and judgment by Government, it may be mentioned that in 1873 when Lord Northbrook was asked by the Secretary of State for India to send a few qualified Indians to give evidence before a Select Committee of Parliament appointed to enquire into the finances of India, he was invited to proceed to England by His Excellency. Every arrangement had been made, even a successor nominated, but before he could start from Calcutta the whole plan fell through on the dissolution of Parliament early in 1874.

In January 1877 Lord Lytton conferred on Abdool Luteef the title of "Khan Bahadur" and presented him with an "Empress Medal" on the occasion of the Imperial Assemblage at Delhi. His Excellency followed this up in April 1880 by bestowing on him the title of "Nawab". On the 1st of January 1883 the Marquis of Ripon honoured him with a "C.I.E.". In 1887 on the occasion of the Jubilee of Her Majesty Queen Victoria, he was made a "Nawab Bahadur"—the highest Indian title to which a Mahomedan can aspire. The *Times* of London in its issue of September 4, 1893, wrote that "the British Government gave him what it had to give in the shape of titles and honours, but it was a Mahomedan who led forth his countrymen into new fields of achievement and new realms of knowledge, without losing his own orthodoxy that Abdool Luteef has won his place in Indian history."

In December 1885 at the request of Sir Lepel Griffin, K.C.S.I., Agent to the Governor-General in Central India, the Nawab Bahadur left Calcutta at a day's notice to take up the temporary charge of the office of Prime Minister of Bhopal. On his retirement from Bhopal the Agent conveyed to him the following remarks from the Secretary to the Foreign Department, which can be gathered from "A short account of my Public Life," written by the Nawab himself in 1885 :—

"I am to request you to inform Nawab Abdool Luteef that the services which he has rendered to the Bhopal State under trying and difficult circumstances, are fully appreciated by the Government of India. His Excellency the Viceroy has consented to appoint an English Minister in his place; but this appointment involves no disapproval of the Nawab's action, which appears to His Excellency to have been marked by ability and uprightness. Nawab Abdool Luteef will leave the Bhopal State with a reputation, not only unimpaired but increased by the occurrences of the last few months."

In the *Indian Mirror* of June 2, 1880, we find it is stated that "whatever movement has been started or established in Calcutta with a view to the general improvement of the Community, Moulvie Abdool Luteef Khan Bahadur has either been the originator or the chief promoter of it." A list of the honorary offices held by the Nawab Bahadur and the public bodies to which he belonged, would make a small booklet in itself. Only a few may be mentioned here. It may be gathered from the *Bengal Celebrities* that "as a member of the Philological Committee of the Asiatic Society, Bengal, and as a Member and Trustee of the Indian Association for the cultivation of Science, and of the District Charitable Society, he did substantial work." For his services as Municipal Commissioner for Calcutta and its Suburbs, and Chairman of the North Suburban Municipality, two new roads in Calcutta and Belgharia were named after him and

votes of thanks recorded. He was instrumental in the establishment of the Alipur Reformatory for Juvenile Offenders and had a seat on its Board of Management. He was the first Mahomedan to be appointed to the Board of Examiners for the Civil and Military Services. He was one of the most important members of the Bengal Social Science Association and more than once acted as its Honorary Secretary and saved the institution from falling into pieces. 'He served on many Government Commissions of wide and far-reaching importance'. He was also member of the Executive Committee of the Countess of Dufferin Fund, member of the Council of the Bengal Branch of the National Indian Association, member of the Directing Council of the Scientific Society of Aligarh, member and Secretary of the Committee for the management of Calcutta and Hooghly Madrasah and Trustee of the Albert Temple of Science.

'He was present at every public ceremony or demonstration of any of the several communities in the country or of the general community. For a whole question he was the sole Mahomedan at most public gatherings. On such occasions he represented his fellow Islamites well, usually making a short speech. That was no public meeting which Abdool Luteef did not attend; that was Non-Committee of which Abdool Luteef was not one; that was no social, educational, or learned institution of which Abdool Luteef was no member. He was nobody in Calcutta whom Abdool Luteef did not know. He not only knew the members of the different creeds, races and tribes, but knew them intimately. He was everybody's friend—not in the vain, conventional way, but with a genuine desire to help all who approached him. He was at home with all peoples and classes, ready to the call of each, sympathising with each, in joy as in sorrow. So it was all through the Empire. He had been to all its

Provinces and great cities and made friends with their notable men. "No other man was so well-known throughout the vast continent. All over Eastern and Northern India, from Dacca to Delhi, in all the great cities of Rajputana and Central India and Guzerat, in Bombay and Madras, in Hyderabad and Mysore, and all down the peninsula to Madura there is not a man of any pretensions who did not know him or of him. At Patna and Benares and Lucknow and Rampore and Agra and Delhi, at Bhopal and Gwalior and Alwar and Ajmere, at Hyderabad and Mysore, his name was a household word. He was the only Bengali who was best and most widely known out of Bengal. Thus with his fine healthy nature and his infinite tact, he was enabled to do, directly and indirectly, more good to the land than dozens of men could effect. The pleasure and happiness he contributed to the world by his social qualities was obvious even to the blind and simply incalculable."⁽¹⁾

Mr. C. E. Buckland, C.I.E., thus wrote of him in his "Bengal Under the Lieutenant-Governors" (Calcutta, 1901): "He was altogether a very remarkable man in many ways. Since his death in 1893, his place in his community can hardly be said to have been exactly filled."

Death of the Nawab Bahadur. The Nawab Bahadur died in Calcutta on the 10th July 1893. In spite of the shortness of time the sad news spread so rapidly that thousands of Mahomedans and a large number of his Hindu and European friends followed his remains to the burial ground. All Government and private schools and colleges in Calcutta were closed the next day in honour of his memory. On the 11th of August following a public meeting of the citizens of Calcutta was held at the Town Hall to consider what steps should be taken to perpetuate the Nawab Bahadur's memory. The meeting was presided over

(1) *Reis and Rayyet*, July 15, 1893.

by Sir W. Comer Petheram Kt., Chief Justice of Bengal and was one of the most largely attended and influential meetings ever held in that historic building. Sir Henry Cotton (then Mr., and Chief Secretary to the Government of Bengal) testified both on behalf of Government and the people to the many valuable public services rendered by the Nawab Bahadur during his long and honourable career and the general sense of sorrow which had been felt at his death. "It will be long," he declaimed, "before we forget his dignified appearance and courteous charm of manner, his wise and friendly counsels, his judicious action on all questions of public policy, his loyal assistance to Government on all occasions and, above all, his admirable and incomparable zeal in furthering the interests of his own countrymen."⁽¹⁾ Several leaders of the Hindu Community testified to the popularity of the Nawab Bahadur in Hindu Society. Mr. Surendra Nath Banerjea said as follows:—

"The late Nawab Bahadur was a familiar figure in Hindu gatherings and social parties. He was the guide, philosopher and friend of many a head of a Hindu family. He had, so to speak, been adopted into the bosom of many Hindu families. If there was one creed more than another which was the creed of his heart and of his affection, which he lovingly cherished and devoutly followed, which he earnestly invited his co-religionists to accept — it was this — that Hindu and Mahomedans should live together in peace, and amity and concord, and in the cultivation of those mutual charities which contribute alike to the happiness of the people and the purposes of an enlightened and beneficent administration."

It may not perhaps be out of place to quote here what the *Hindu Patriot* once wrote in its issue of June 7, 1880: "The

(1) Sir Henry Cotton's *Indian Speeches*.

Nawab though a Mahomedan, is not less a part and parcel of Hindu Society. 'Moulvi Saheb' is a household word with many a Hindu family." An influential Committee was formed for collecting subscriptions for a suitable memorial in honour of the Nawab Bahadur, under the Chairmanship of the Maharaja Bahadur Sir Jotindra Mohan Tagore, K.C.S.I. A large sum of money was collected and it was made over to the Director of Public Instruction, Bengal, for the purpose of Elliott Madrasah Hostel under certain conditions. A memorial tablet was placed in the Memorial Wing, which was unveiled by Sir John Woodburn, K.C.S.I., Lieutenant-Governor on the 13th August 1898. In doing so His Honor spoke, among other things, as follows :—

"I am very glad to think that the name of my old friend, Nawab Abdool Luteef is associated with a wing of this building. His services to the Mahomedan Community were only a part of the services he rendered to his country. I think his many friends and admirers have decided well in making a wing of the institution a memorial to his honoured name, because it is an institution characterized by that spirit of benevolence which was the idea of his whole life."

His first son Nawab A. F. M. Abdur Rahman, Khan Bahadur, Bar-at-law, is a Judge of the Calcutta Small Cause Court and is the author of the *Institutes of Mussalman Law*. His second son Nawabzadah A.K.M. Abdus Sobhan, Khan Bahadur, M.R.A.S., is a first-grade Deputy Magistrate in Eastern Bengal and recently officiated as District Magistrate of Chittagong. His third son Nawabzadah A.F.M. Abdul Hafez sometime Registrar of Assurances in Calcutta is an invalid and remains at home. He is an occasional contributor to the Calcutta Dailies. His fourth and youngest son Nawabzadah A.F.M. Abdul Ali, M.A., is a distinguished scholar and

edited for about 5 years the *Journal of the Moslem Institute* of Calcutta, a Magazine devoted chiefly to subjects of Oriental interest. He is the first Mahomedan and the third Bengalee to be honoured by a Fellowship of the Royal Society of Literature. He is a Fellow of the Royal Historical Society as well as of the Royal Geographical Society. He is also connected with a number of learned Societies both in England and India. He is at present serving as a Deputy Magistrate in Eastern Bengal. The late Nawab Bahadur's son-in-law the Hon'ble Nawab Syed Mahomed, Khan Bahadur, is Inspector-General of Registration in Bengal.



SIR BHALCHANDRA KRISHNA.

“ Whether regarded from a humanitarian or political point of view, these results are gratifying and reflect great credit on the ability and care of Bhalchandra Krishna, the Medical Officer”.

—Lord Salisbury.

Early Career.. A man of many activities, quick to sympathise with the sufferings of the poor and never sparing himself in the service of the country, Sir Bhalchandra Krishna Bhatavadekar occupies a prominent position in the public life of Bombay. Born in the year 1852 at Palasape near Panvel, Bhalchandra was the third of the four brothers, all of whom have more or less taken part in public life, and only one of whom is now spared to him. His father, the late Krishna Shastri Bhatavadekar, was a great Sanscrit scholar, and well-read in Sanscrit works on medicine. After a chequered career, he came over to Bombay and eventually set up as a Shastri and medical practitioner and soon attracted the notice of the late Dr. John Wilson and Dr. Bhan Daji. Later on he joined Government service and was appointed as a Shastri in the Elphinstone High School. He is well-known to the Native Community as the Translator of several English works into Marathi. Thus, his son, the subject of this sketch, owes not a little to the tender care with which his father



Sir Bhalchandra Krishna, Kt.

looked after his home education while his character was moulded by his mother, who was a wise and intelligent lady. Getting through the vernacular course he entered the Elphinstone School, to which he is largely indebted for his future success in life. It was here that he acquired that habit of regular and methodical work that has characterised his subsequent career in life. In 1869, we find young Bhalchandra in the Grant Medical College, where at almost every examination he invariably topped the list. In 1873, he passed his L.M. in the first class and carried off the Sir Jamsetjee Jejeebhoy Gold Medal and the Charles Morehead prize.

An Ideal Physician. In those early days, Government service afforded many attractions to young men fresh from college and it is no wonder that Doctor Bhalchandra immediately accepted the appointment of Assistant Surgeon in the Jamsetjee Jejeebhoy Hospital and was soon afterwards transferred to Bandra. Promotion came quickly as his superiors were not slow to recognise his merits. He was promoted to a post carrying considerable responsibility and trust at Palanpur which in those days did not differ much in respect of education and progress from other provinces. The people had no faith in the English system of medicine and were reluctant to take advantage of the facilities placed within their reach by the State and consequently it was an exceedingly difficult and delicate task for Dr. Bhalchandra who was placed in charge of the Dispensary, to inspire confidence in people so ignorant and superstitious. Ample testimony to valuable services rendered by him in this direction is borne by no less an authority than the late Lord Salisbury the then Secretary of State for India, who in reviewing the Administration Report of the State, wrote:—"I have perused with much satisfaction the account of the working of the Palanpur Charitable Dispensary. I observe that a feeling of confidence in the superiority in the

medical practice over the unskilled pharmacy of the native Doctors is taking hold of the public mind, that many afflicted persons, who have in vain sought relief through the medical men of their own race have restored to the dispensary and had their ailments successfully treated and that various delicate operations requiring unremitting and patient skill on the part of the Surgeon in charge have been favorably performed. Whether regarded from a humanitarian or political point of view, these results are gratifying and reflect great credit on the ability and care of Bhalchandra Krishna, the Medical Officer of this Institution”.

A domestic bereavement, however, and chiefly the unsuitability of climate rendered it necessary for him to seek a change and his departure from the scene of his early labours evoked genuine regret from all classes of people. Sir W. G. Hunter his old Principal offered readily to entertain his services as a teacher in the Vernacular class at the college but the Surgeon-General Dr. Thom could not conveniently spare him from Palanpur. At last Dr. Bhalchandra succeeded in getting himself transferred to Bassein. Here, as elsewhere he became popular and was soon transferred to a higher sphere of usefulness in Baroda as Principal of the Vernacular College of Science. The institution had to work under adverse circumstances in its initial stage, but under the guidance of the new Principal these difficulties were soon overcome and fulfilled the object of its promoters so thoroughly that it won the approbation of Mr. Melville, the then Agent to the Governor-General. The authorities were not slow to appreciate Dr. Bhalchandra's medical skill and abilities, and it is said that he was at one time entrusted with the work of as many as four offices. The enormous amount of work that he had to get through in the conscientious discharge of his multifarious duties (which later on provided employment for four graduates) compelled him

to apply to the British Government for permission to revert to his permanent appointment ; but Her Highness Maharani Jamnabai Saheb interceded and exerted her influence with the Agent to the Governor-General and Raja Sir T. Madhava Rao to retain him in the services of the State, with the result that his duties were reduced and his salary was increased. But the pressure of work never suffered any abatement by reason of the confidence he had inspired among the people, and he had to work as hard as before till the termination of his connection with the State. Both Mr. Melville and Raja Sir T. Madhava Rao held him in such high estimation that, on the retirement of Dr. Cody, they appointed him to the highly responsible post of Chief Medical Officer and Darabar Physician. This opened a career of greater usefulness for him, and he continued to work so zealously that his name has become a household word, in Baroda and the neighbouring districts as an ideal Physician. Although it is now nearly more than twenty years since he severed his connection with Baroda, he still continues to be the Consulting Physician of many of the Native States in Guzarath and Kathiawar. It was thus in the year 1885 that Dr. Bhalchandra came down to Bombay and set himself up as a private practitioner. The practice that he began to command from the very outset of his career was very large and he has not only been able to keep this up but enhance it notwithstanding the multiplicity of new practitioners.

Service in the Municipal Corporation. Since he established himself as a medical practitioner in Bombay in 1885, he has steadily risen in his profession and has been regarded as a very useful member of the Hindu Community. Though from the commencement of his professional career he enjoyed a vast practice, he soon interested himself in public questions. The year 1889 was the starting point in his public career as it witnessed his election to the Municipal Corporation by the rate-

payers of the Girgaum Ward, which he continues to represent to this day. Notwithstanding the heavy professional demands upon his time, he has always been one of the most regular attendants at the meetings of the Corporation, and has never failed to take a deep interest in the affairs of that body. His abilities and disinterested work, his abundant energy and his amiability brought him to the front and endeared him to his colleagues, who manifested their appreciation of his zealous and eminent services by first placing him on the Standing Committee, and subsequently electing him as its Chairman for three years successively and subsequently he was unanimously elected President of the Corporation for 1898-99.

Service for the Cause of Education. Sir Bhalchandra's energies were not, however, confined solely to his work in the Corporation and the Standing Committee. He now stands as one of the foremost public men of our times there being scarcely a public movement set on foot during the last eighteen years, having for its object the welfare of the city, with which he has not actively identified himself. Dr. Bhalchandra was nominated a Fellow of the Bombay University in 1887, and subsequently elected a Syndic in Medicine for two successive years. He was one of those who fought strenuously for the raising of the status of graduates in Medicine and the substitution of the degree of M. B. for L. M. & S., and under the able leadership of the late Mr. Justice Ranade succeeded in getting the Vernaculars introduced into the curriculum of the M. A. Examination. In all the battles fought on the floor of the University Hall, he was, as a rule, for opposing every retrograde measure, and fighting on behalf of such as were calculated to safeguard and promote the interests of higher education. The Senate showed their appreciation of his services by unanimously electing him in 1901 as their representative on the local Legislative Council, and he was elected a Dean in Medicine in

1904. About two years ago, in 1908, the Educational Department resolved to introduce some alterations in the orthography of the Marathi Language which in the opinion of competent Marathi scholars were unreasonable and uncalled for. A Committee was formed with Sir Bhalchandra as its President which pressed their case so strongly and reasonably that the Government had to give in. His services in connection with the Hindu Calendar Reform Committee, of which, too, he is the President, have been equally valuable and meritorious as aided by those of his colleagues on Committee, the movement proved a complete success.

Decoration and other works of public usefulness. Neither were the Government behind other bodies in recognising his worth and his merits. They nominated him a Justice of the Peace, a Fellow of the University and in 1897 a Member of the Local Legislative Council, and it was during his first term of office that the Bombay Improvement Trust Bill was passed. In company with Sir Pheroza Shah Mehta he played no insignificant part in the elimination of some of its objectionable features and in so moulding it as to meet to some extent, the wishes of the general public. Government showed their further appreciation of his services by the bestowal of Knighthood on him on 1st January 1900—an honour the significance of which can be best understood in the light of the fact that he was the second recipient from among the Hindus in the Presidency the first being the late Sir Mangaldas Nathoobhai. The Medical Profession, too was not lacking in recognising the worth of Sir Bhalchandra. They have elected him the President of the Grant Medical College Society, and the President of the Bombay Medical Union. His services for the cause of Temperance Movement are the brilliant illustration of his possessing a very high soul. He did yeoman's service in the Council of Legislature to put a

stop to all possible ways leading to intemperance. Sir Bhalchandra Krishna as President of the Bombay Temperance Council requested the Government of India to appoint from each Province one non-official Member interested in the Temperance cause or otherwise qualified to help in the deliberations of the Excise Committee of 1905. He was unanimously elected President of the all India Temperance Conference held at Benares. He was also elected President of the fourteenth Provincial Conference held at Surat in March 1907, which honour is only next to that of the Presidentship of the Indian National Congress. Sir Bhalchandra is Chairman of the Directorate of a Limited Company in the name of *The Indian and Peninsular Steam Navigation Company* inaugurated in 1910 for the accommodation and convenience of Hindu Passengers for Europe in accordance with their religious principles. In his Provincial Conference Speech we find him dwelling most ably on such vital points as the Free Primary Education, the Excise Administration, the Municipal Election and the Swadeshi Movement. In conclusion he said that, "we have need to be moderate and self-restrained in speech. We must act with the consciousness of a solemn duty and with a regard for the feelings and opinions of others. We should be earnest in our demands but not easily disappointed by failures. The history of the Congress gives us ground to hope that whatever delay may occur in the accomplishment of our desires, we are eventually bound to succeed. The reform of the Legislative Councils was our first gain and we have a promise of a further reform of the same in the near future. ** The reduction of the Salt Duty and the promised measure of free primary education are again triumphs of the Congress agitation. Here we have an assurance that when our cause just we need not despair of eventual success. ** Our endeavour must be not to spoil our cause by hastiness, impatience

or immoderation. * * We must use our opportunity well. We must be earnest in our efforts yet cautious and self-respecting and we may rest assured that our prayers will obtain a successful hearing."

An Account of his private life. Sir Bhalchandra's private life and character are exemplary and it may be said of him "whatever record leap to light he never shall be shamed." His views on matters political and social are advanced and liberal, and though a staunch and pronounced Congressman, he never allows his zeal to outrun his discretion. Lady Bhalchandra was a member of the Arya Mohila Samaj and welcomed the Delegates at the Ladies' Conference held in Bombay in December 1904. She was also a member of the Executive Committee of the Ladies of Bombay for the Entertainment and Reception of Her Royal Highness the Princess of Wales. Sir Bhalchandra is still in the prime of life being about 59 and it is to be hoped that he will be long spared to render still greater services to the public and the country he loves so well.



SURENDRA NATH BANERJI.

"I know no one to whom the gratitude of the country is more profoundly due than it is due to Mr. Surendra Nath Banerjea. He is one of the greatest patriots of our age, whose memory will never fade from the minds of his fellow-countrymen. If the growth of the national feeling in India and of the sense of patriotism and enthusiasm for the mother-country was due to any man that man was Mr. Banerjea. The growth, the rapid growth, of Indian nationalisation was the great feature of the modern history of India, and Surendra Nath Banerjea's name would always be associated with the nascency of the Indian Nation."

—Sir Henry Cotton.

Family History. Surendra Nath Banerjea, whose name is a household word from Kashmere to Cape Comorin and Burma to Sind, is father of the present political life in India. He was born at Taltola in Calcutta on the 10th November 1848, being the second son of the well-known medical practitioner of his time, Doctor Durgacharan Banerjea. He belongs to a respectable *Rarhee* Kulin Brahmin family, whose former family-abode was in the interior of the District of Faridpur, but was subsequently removed to West Bengal. Durgacharan was at first employed as second teacher in the Hare School, Calcutta, and was widely known as an erudite English scholar. He thus became a favorite of that eminent educationist, the late Mr. David Hare, the founder of the Hare School, and through his kindness he was able to



Surendra Nath Banerjee.

prosecute his studies in the Calcutta Medical College. In his mature life Babu Dugracharan became a successful Allopath in the City of Calcutta.

Early Life. Surendra Nath received his early English education in the Doveton Collage in Calcutta where he received prizes in all the classes.. He matriculated in 1863 in the first division, 'passed the First Arts Examination in due time and in 1868 took the B. A. degree of the Calcutta University. Mr. Sime, the then Principal and latterly Director of Public Instruction, Punjab, was so very impressed with his merit that he suggested to his father to send him to England to compete at the Indian Civil Service Examination. Durgacharan, possessing a very high soul, gave his assent to the proposal, and on the 3rd March of 1868 he accompanied by Romesh Chandra Dutt and Behari Lal Gupta proceeded to England. More than 300 candidates appeared at the open competition of 1869, and he stood 38th in order of merit. His career in England was also marked with success. The three friends after travelling the important centres of the continent returned to India in 1871.

Removal from the Civil Service. He was posted to Sylhet, then in Bengal, as Assistant Magistrate where after serving for two years he was suspended from the service for issuing an improper order in connection with a case that was pending before him and on enquiry by a Commission he was removed from the Civil Service on a pension of Rs. 600 per annum when he was a 'youngman of only 23. He has thus been able to display his profound statesmanship combined with the varied wisdom of a sound politician, veteran educationist, ripe journalist and unrivalled orator. He at once adopted the noble profession of a teacher and with the help of Pandit Iswar Chandra Vidyasagar of revered memory, he in 1876 was appointed Professor of English Literature in his

memorable Metropolitan Institution in Calcutta on a small salary of Rs. 200 a month. He then became a Professor in the City College founded by the late lamented Mr. Ananda Mohan Bose. Next in 1881 he took up the post of Senior Professor of English Literature in the Free Church Institution. He was so very popular as a Professor, that the Institutions he joined were crowded by hundreds of students.

Establishment of the Ripon College. Surendra Nath then thought fit to found an institution of his own. So in 1882 he founded a school in Bowbazar, Calcutta, which was the nucleus of his celebrated Ripon College, named after that popular and benevolent Viceroy Lord Ripon. It was about 1885 that he with his characteristic energy and enthusiasm raised the school to the status of a first-grade college and manned it with some of the distinguished scholars of the University. In 1882 the number of boys on the rolls of the school was only 200. In 1910 the total number of students in its three branches, *vis.*, the School, the Arts College and the Law Department rose to 1850; and it is now one of the largest educational institutions in the capital of British India. During the 28 years of its existence it has been calculated that not less than ten thousand students have passed through its portals. The College possesses no endowment and is wholly dependent upon its fee receipts. Those fees again are fixed at a very moderate scale, which has been of great service in placing higher education within the easy reach of poor students. By a formal trust-deed he has of late, made over to a body of Trustees the institution valued at about Rs. 25,000 with its library, laboratory and other equipments for the public benefit and the trustees include some of the illustrious names of Bengal, *e.g.* Dr. Rash Behari Ghose, C. S. I. (President); Mr. S. P. Sinha, Bar-at-Law; the Hon'ble Babu Bhupendra Nath Base; Mr. A. Chowdhury, Bar-at-Law; and

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* NOTE.—Owing to religious scruples the Nawab has not ever taken the Photograph of his likeness, hence no illustration has been given along with his sketch.

the Hon'ble Rai Baikuntha Nath Sen Bahadur of Berhampur. On August 29, 1910, Sir Edward Baker, the Lieutenant-Governor of Bengal laid the foundation-stone of the new Ripon College building at No. 24, Harrison Road, Calcutta, which is to be erected partly by public contribution and partly by the grant of the University and of the Local Government. Sir Edward Baker in the course of his address eulogised the services of Babu Surendra Nath in the cause of education and remarked : "This is a great achievement and one in which Babu Surendra Nath Banerjea is entitled to feel a just and honourable pride. It also establishes a claim upon the gratitude and sympathy of all who are interested in the cause of education in Bengal."

The Indian Association and his Political Life. To know his greatness, it is necessary to know first what are his favourite studies and his general habits which have led him to his world-wide eminence. He possesses an intimate knowledge of Western classics generally, but he is specially conversant with the writings of Cicero and Horace, Virgil and Mazzini, Macaulay and Burke. He delights in the study of constitutional history of all countries and biographical literature of all ages. He is regular in his habits and he still possesses the vigour of youth. His wonderful power of work is due to his daily physical exercise and temperate habits. His first political work was the establishment of the Indian Association on July 26, 1876 in conjunction with his friend the late Mr. Ananda Mohan Bose, and since then he has been discharging the duties of its Secretary with rare ability. It was on this day that he lost his only son, but this melancholy event did not deter him from doing this great service to his motherland : he attended at the usual hour and delivered an eloquent speech. Since that day the Indian Association has been doing incalculable service to the people of this country. But the most arduous work that it did through the instrumentality of Surendra

Nath was in 1878 when the maximum age for competing for the Indian Civil Service was reduced by Lord Salisbury from 21 to 19, causing a serious difficulty to Indian youths to appear at the open Competitive Examination in England. Surendra Nath took up the question in time in right earnest and undertook a political tour in Northern and Western India visiting Rawalpindi, Multan, Ahmedabad, Poona and Madras. He delivered impressive speeches before crowded audiences in all those places, which may be seen from the books containing his various speeches. The agitation was so great a success that a competent man wrote thus: "The protest which was inaugurated against this illiberal step by the Indian Association and was joined in by all India is a memorable event in the annals of this country. It was the first indication of united action and united feeling all through India, and the credit of evoking this universal agitation belongs to Babu Surendra Nath Banerjee." This agitation paved the way for united action among all classes of the Indian people resulting in the birth of the great Indian National Congress in the immediate future. He has implicit faith in agitation in England as well, as will appear from the following quotation from one of his speeches:—"If India is ever to rise to the full possession of the rights of British citizenship, that object can only be attained by persistent agitation carried on in this country, followed by persistent agitation carried on in England. The heart of India must in the first instance be profoundly stirred. Let us bear in mind that our primary field of work is in India, India must speak with one voice in tones of unmistakable import, the significance of which cannot be gainsaid. Then is the time to carry on our agitation in England, to submit our representations to the British public and lay our prayers if need be at the foot of the throne." With a view to draw the attention of the authorities in England, Surendra Nath then deter-

mined to carry on the agitation before the British public. For this end, he organised a deputation to England. Mr. Lalmohan Ghose, Bar-at-law, the other gifted orator and patriot of Bengal, was sent to England in 1879 to present before the British House of Commons the petition of the Indian people on the Civil Service question. Lalmohan's admirable work is well-known in this country and in England too. He not only ably represented this particular subject but he dwelt on the grievances of India with wonderful eloquence, when the Home Government were pleased to suggest some relief for the people of this country. A Statutory Civil Service was created in India in Lord Lytton's time but it was abolished at the recommendation of the Public Service Commission in 1886. So we see that the political career of Surendra Nath began with the foundation of the Indian Association about thirty-five years ago following by the agitation on the Civil Service question and even since it has been a most strenuous life.

Services in Municipal Board and Legislative Council.

Surendra Nath was first elected in 1876 as a Member of the Calcutta Municipal Corporation. Later, he became the Chairman of North Barrackpur Municipality in which his ancestral village of Manirampur is situated, and he still holds this position. His speeches on the introduction of the Calcutta Municipal Bill in 1897 and 1898 show his wide knowledge of municipal affairs. Sir Henry Harrison, Kt., C.S., who was the Chairman of the Corporation during the eighties held him in high regard for his valuable municipal work. On the death of Sir Harrison in 1892 he took a prominent part in naming the new road in Calcutta after him. He entered his protests against the Municipal Bill of 1897 introduced by the Government of Sir Alexander Mackenzie by pointing out the various defects in the Bill. In moving some amendments to the Bill in the Bengal Legislative Council on 7th of August

1899, Surendra Nath in the course of a lengthy debate thus observed on the point of reduction of the number of Commissioners :—

“In the first place let me address myself to the proposal for the reduction of the number of Commissioners. Jeremy Bentham has observed in his Theory of Legislation that when a change in the law is proposed, it is incumbent upon those who propose the change to make good their case. All the more is this duty incumbent upon them, when the change proposed affects a scheme of legislation which is of long standing, which is consecrated by prescription, and which has come to be bound up with the civic life of the people. Now ever since there has been a Corporation in Calcutta, extending over a period close upon forty years, the number of Justices or Commissioners, for the members of the Corporation were known under these two names at two different periods of their history, was never less than 72 and sometimes exceeded 120. From 1863 to 1876 the municipal affairs of Calcutta were controlled by the Justices. Their number, unlimited at first, was over one hundred in 1876. When the Corporation was re-constituted upon an elective basis in 1876, the number was fixed at 72, and that was the number from 1876 to 1888. In 1888, when the Municipal Law was revised, the number was raised to 75, though with an extensively added area which was now for the first time included within the jurisdiction of the Municipality. Thus from 1863 to 1899, for a period extending beyond the life-time of a generation, the number of Municipal Commissioners has never been less than seventy-two and has sometimes exceeded one hundred. Look at the question from another point of view. No Lieutenant-Governor from 1863 to 1899 ever recommended the reduction of the number to what is now proposed by the Government of India. Many Lieutenant-Governors, possessed of the

largest local experience and intimately acquainted with our municipal affairs, have expressed themselves in favour of the higher number of 72 or 75. If, therefore, in spite of what has been the accepted constitution of the Corporation ever since there has been a Corporation, in spite of the overwhelming consensus of opinion on the part of responsible rulers of the province, it is proposed to reduce the number, the change can only be justified on the strongest grounds supported by the clearest necessity. A mere desire to correct an illogicality of form will not do. The reasons must be so self-evident, so palpable, so overwhelmingly impressive in their character as to carry home conviction to the most untutored mind."

In spite of persistent agitation all over the country, when the Bill passed into Law with the assent of the Viceroy in 1899, he with 27 other Commissioners resigned their seats in the Municipality. He then wrote in the *Bengalee* that "the resignation is much more a protest against the Bill than against the action of the Government in refusing information. The Commissioners feel that they will be placed altogether in a false position by the new Bill, and they decline to be a party to the keeping up of the show of Local Self-Government when the substance of it has been withdrawn." Thus after 23 years' useful career he retired from the Calcutta Corporation.

The Legislative career of Surendra Nath commenced in 1893 as a Member of the Bengal Council, being the representative of the Calcutta Corporation. "I have spent," once he said, "the best part of my life-time in the service of the Corporation. I entered it when young. I have grown grey in its service. The work of the Corporation has been the pleasure and the pride of my life." He was four times re-elected in that capacity, the last being in 1899, and his services as a

legislator on the whole were acknowledged on all hands. Many grievances of the public as well as of officials, and especially the high-handedness of many local officers were redressed and checked by Government on his representations in the Council. He rendered invaluable services at the time of framing new laws and regulations, which were conspicuously shown on the occasion of passing of the Calcutta Municipal Bill in 1899. His debates on the passing of the Financial Statements of those years will ever remain as brilliant state documents.

His Journalistic Career. The *Bengalee* newspaper was first established in 1859 as a weekly paper. It was for some time under the editorship of Babu Grish Chunder Ghose. But as it was reduced to a moribund condition, Surendra Nath took it over in 1879, which under his able editorship is now regarded as a first rate organ in the Indian Empire. It is not only widely circulated in India but in foreign lands as well. It became a daily organ in February 1900 when he entered into partnership for ten years with the wealthy Kaviraj of Colutolla Street in Calcutta. Its weekly edition having been discontinued a cheap bi-weekly edition has taken its place. The popularity of the editor and his paper was greatly enhanced by publishing an editorial note in its issue of 28th April 1883 criticising the conduct of Mr. Justice Norris of the Calcutta High Court in connection with a case in which a Hindu Idol (*Sàlagràh*) had been brought into Court. Mr. Norris became offended at the criticism and on the 2nd May issued a Rule on Surendra Nath and his printer Ram Kumar De to show cause why they should not be punished for Contempt of Court. On 4th May, Mr. W. C. Banerjea, Bar-at-law, appeared and apologised but the apology was not accepted. The case was, however, referred to a Full Bench of the High Court consisting of Sir Richard Garth, Chief Justice, and Justices Cunningham, McDonell, Norris and Romesh

Chandra Mitter. The first four were unanimous in their opinion for inflicting imprisonment but Mr. Justice Mitter was of opinion that in consideration of the offence, a sentence of fine was sufficient. He was imprisoned for two months in the Civil Jail and the Printer was let off. An eye-witness thus wrote of the trial: "The Court room, the corridors, the approaches to the Court were thronged by an immense multitude among whom could be seen the most distinguished citizens of Calcutta. The military were called in to preserve order. The late Kumar Indra Chandra Singh of Paikpara was present in Court with a sum of a lakh of Rupees in cash to pay down any fine that might be imposed: When sentence had been passed, it was not deemed prudent to remove him in the common prisoners' van. It was reported at the time that Surendranath Banerjea was taken to jail by a Sheriff's officer in Mr. Justice Norris' own brougham." Two of the incidents of the time will show his universal popularity. Surendra Nath sent in his resignation from the jail of his seat as Honorary Presidency Magistrate but the Government refused to accept it on the representation of Sir Henry Harrison. During 1884 many Editions of his speeches were sold off in a very short time. On the day of his release, he was let off at about 4 A.M. and was carried in a ticca carriage to his office then at Taltolla to avoid the rush of people. The day was observed in Bengal as a day of general rejoicing and several meetings were organised in his honor throughout the country.

His connection with the Indian National Congress. The next chapter of his political life was commenced with his exertions for the establishment of the National Congress in India for the annual discussion of political questions affecting the country. In 1883, Lalmohan Ghose was again deputed to England, by the Indian Association for explaining the Indian grievances before the British public. In December

of that year the Association convened the first National Conference at the Albert Hall in Calcutta at which Bombay, Madras and the United Provinces sent in their Delegates. It was the first Indian National gathering under British Rule and it will be a red-letter year in the annals of the history of Indian nationalism. Mr. Wilfred Blunt, an eminent Englishman, who was present at the gathering has thus described the Conference in his book, "India under Ripon" (published by Mr. Fisher Unwin in 1910):—"Then, at twelve, I went to the first meeting of the National Conference, a really important occasion, as there were Delegates from most of the great towns—and, as Bose (Ananda Mohan Bose) in his opening speech remarked, it was the first stage towards a National Parliament. The discussion began with a scheme for sending boys to France for industrial education, but the real feature of the meeting was an attack on the Covenanted Civil Service by Surendra Nath Banerjea. His speech was quite as good a one as ever I heard in my life, and entirely fell in with my own views on the matter. On the whole, it went off very creditably. Both Banerjea and Bose are speakers of a high order. The meeting took place upstairs in the Albert Hall, and about one hundred persons were present. Before the speaking commenced, a national hymn was sung with a strong voice." The National Conference again met in Calcutta in December 1885, so Surendra Nath could not attend the first Indian National Congress held at that time at Bombay with Mr. W. C. Banerji as its President. Excepting this he attended all the Congress sessions and everywhere he was entrusted with the vital subjects of the hour.

In 1890 Surendra Nath and Mr. (now the Hon'ble) R. N. Mudholkar, the well-known patriot of Amraoti were deputed to England to agitate for the expansion and reform of the Legislative Councils. The Delegates addressed more than 30 meetings,

the first being held at Clerkenwell, a Division of London, under the Chairmanship of Sir William Wedderburn, Bart, who twice presided over the Indian National Congress, where Surendra Nath delivered an admirable speech. "His speech on the occasion", wrote an English eye-witness, "was magnificent and electrified his learned hearers by its close reasoning, by the appropriate language in which he clothed his ideas, and by the spirit which breathed in his utterances. Experienced speakers in and out of Parliament found in him a deal which recalled the sonorous thunders of a William Pitt, the dialectical skill of a Fox, the rich freshness of illustration of a Burke and the keen wit of a Sheridan. Throughout this powerful speech, he entirely drops himself and makes the Indian Natives' cause his own." His other speeches were also highly spoken of by the press and the public alike. Mr. A. O. Hume who has taken a deep interest in Indian affairs, remarked: "I have often said nobody speaks such good English and with such admirable intonation as do people from the East Indies." The British Committee of the Indian National Congress thus recorded his brilliant work: "Particularly does it desire to recognise Mr. Surendra Nath Banerji's prolonged and able services; he attended all the meetings and succeeded by his powerful oratory in exciting an unusual degree of interest among his audiences."

Surendra Nath returned to India in July 1890 when the Presidency Association of Bombay and the inhabitants of Calcutta presented him with two welcome addresses for his splendid work in England. His pen and tongue had also done conspicuous service to his country at the time of introduction of such measures known as the Ilbert Bill in 1883, the Jury Notification in 1893, the Indian Councils Act in 1891 and Vernacular Press Act in 1878. He has twice honorably filled the office of the President of the Indian National Congress first

in 1895 at Poona and next in 1902 at Ahmedabad. He received tremendous ovations in both the stations which may be realised from the fact that his carriage was unhorsed and carried by the educated people themselves. These presidential speeches will ever be considered as the best productions of Indian oratory. At Poona, in the course of his speech, he says :—"Dissatisfaction is the parent of all progress. It stirs us on to ceaseless activities for the betterment of our race. A golden age is, indeed, looming in the future. There is a golden age in store for us and our children. It is this feeling which reconciles us to the present. We feel that if political freedom, in the sense in which it is enjoyed by British subjects elsewhere, is not to be our lot, it will be the inheritance of those who, coming after us, will bear our names and carry on our work. In that faith we work. In that faith we ask others to work. It is the faith which is the cement of the Congress movement."

His evidence before the Welby Commission in London.

Surendra Nath went for the third time in England in May 1897 to give evidence before the Royal Commission on Indian Expenditure, presided over by Lord Welby, G. C. B., and among the 12 members were Mr. Dadabhai Naoroji, Sir William Wedderburn, Bart., and Mr. W. S. Caine, names which are household words in India. His answers on questions constitute a handy volume showing his wide knowledge of Indian public questions. On being questioned as to his capacity which brought him before the Commission, Surendra Nath said :—

"I am Honorary Secretary of the Indian Association, and have been so for the last ten years. The Indian Association is a political body which has in view the promotion of the political advancement of the people by every legitimate and constitutional means. It was founded in Calcutta in 1876, and has branch and affiliated associations, in different parts of the country. I am also a member of the Bengal Legislative Council and have

been so for the last four years, having been twice elected by the Calcutta Corporation, of which I am a member. I am also Honorary Presidency Magistrate and Justice of the Peace for the town of Calcutta, Honorary Magistrate of Barrackpur. I am Chairman of the North Barrackpur Municipality, am editor of the *Bengalee*, a weekly newspaper in English published in Calcutta, and am proprietor of the Ripon College (which is an unaided independent college, teaching up to the B.A. and B.L. Standards)—and its branches. I was President of the Indian National Congress in December 1895.”

Surendra Nath and the New Movement. The next chapter of his political life may be traced out from the administration of Lord Curzon in India. We see from the recent history of Indian events that the new movement began with the passing of the Municipal Act of 1899, followed up by the new Universities Act and his speech at the Annual Convocation of the Calcutta University in which he condemned the Eastern people and their sacred Epics. But the most notable event in the modern history of India was the Partition of Bengal effected from the 16th October 1905 which gave rise to widespread dissatisfaction all over India. Surendra Nath guided this movement in a most effective manner. After submission of some petitions and memorials he suggested proposals for its modification. But when all these courses bore no fruit, a movement for the Boycott of British goods was set on foot at a monster meeting of the Town Hall in Calcutta on 7th August 1905. This gave birth to the Swadeshi movement in India which has stimulated the industrial activities of this country. The way in which he carried on the movement in this country has been eulogised by many well-known English gentlemen in and out of India and some of whom called him to be the apostle of constitutional agitation in India. Sir James Bourdillon, once Acting Lieutenant-Governor of Bengal, when

leaving the Province for Mysore to take up the post of Resident, wrote a letter of warm appreciation to Surendra Nath acknowledging his powers as the leader of the opposition, his great ability and his transparent honesty of purpose.

As regards the cry of *Bande Mataram* and *Swadeshism* he thus spoke in Bombay in 1906 at the Swadeshi Vastu Pracharini Sabha :—

“ Nothing was more gratifying to me than the shouts of ‘Bande Mataram’, with which you welcomed me on my arrival here. It is our national cry,—not our battle-cry, but the cry of peace, good-will and harmony among the different Indian races. It is not a militant appeal to Goddess *Kali* to lead us to victory against the English—but a soft, generous and fervent patriotic effusion reminding us of our great duty to our motherland. It has become the cry of Bengal. It has become the cry of Bombay. It has extended to the farthest south and from the extreme south it has gone on in one ground sweeping march to the farthest north. May it prove one more bond to unify the Indian races in the service of our motherland.”

“ It was a purely economic movement, which received an impetus from political consideration at its outset. We are resolved to bring through it the masses and the classes together and to associate them with us in our political agitations. It is the rallying cry of all India, of her multitudinous races and peoples. It appeals to all—high and low, rich and poor. It is understood by all. Swadeshism is of Divine origin based upon the love of country and not the hatred of the foreigner. Absolutely no sort of racial antagonism or strife is involved in Swadeshism. Our object is to popularise the use of indigenous articles, to foster the growth and development of indigenous arts and industries and to safe-guard the country against the growing evils of impoverishment. Ours is one of the poorest

countries in the world—so poor that there is none to do her obeisance.** The commercial drain is a factor which we can grapple with at once. We spend about 50 crores of rupees every year in purchasing foreign articles. In Bengal, we spend about 16 crores every year upon the purchase of foreign-manufactured piece-goods. Our population is 8 crores ; therefore independently of the taxes which we pay to the British Government, we pay a poll-tax of Rs. 2 per head."

On 14th April 1906, the Bengal Provincial Conference was to have met at Barisal. When the delegates were escorting the President-elect of the Conference, Mr. A. Rasul, Bar-at-law, to the pandal, they were dispersed and Surendra Nath was arrested. The District Magistrate of Barisal convicted him under Section 188 of the Indian Penal Code for disobeying the orders of the Magistrate and Police and sentenced him to pay a fine of Rs. 200, or, in default, to undergo one month's imprisonment and also under Section 480 of the Criminal Procedure Code for Contempt of Court and sentenced him to pay a fine of Rs. 200, or in default, to undergo one week's imprisonment. On an appeal to the High Court, the conviction and sentence was set aside and the amount of fine refunded. Afterwards Surendra Nath resigned his honorary offices under Government, which were the Honorary Presidency Magistrateships of Calcutta and Barrackpur. Although Surendra Nath has protested against some measures adopted by Government in recent years, he has organised a Vigilance Committee for the detection of anarchical crimes. In his speech at the Provincial Conference held in Calcutta in September 1910 he said thus :—

" In the long history of our race we have passed through many crisis. We have lived to overcome them all. For we have never failed to adapt ourselves to our environments. The same immutable law, the sheet-anchor of our race, will be our guide in the present situation. The

law we shall never break. With the law, through the law, aided by the law, we shall seek to work out our salvation. It is only the coward and the paltroon who neglects his duty in the hour of crisis. Let us play the part of men. Respecting the law, adoring the constitution which opens out to us vast possibilities of political progress, let us rise above the depressing atmosphere which surrounds us and carry on our old work in accordance with our old traditions—above all, let us prove true to the “Swadeshi” spirit and the “Swadeshi” cult—and the darkness which surrounds us will disappear and we shall have laid broad and deep the foundations of that fabric of constitutional liberty which I believe is the destined heritage of the subjects of the British Empire.”

Indian Delegate of the Imperial Press Conference.

The next important incident of his life was his visit to England for the fourth time on June 4, 1909 as a Delegate of the Imperial Press Conference. Altogether seven delegates represented the Indian Press and he was the only Indian who was invited to attend the Conference. The Conference took place first on June 7, under the presidency of Lord Crewe for discussing the subject of ‘Cable News and Inter Press Communication’. Surendra Nath spoke effectively in the debate on the false press telegrams on Indian topics. At the second day’s sitting the subject for discussion was the ‘Press and Empire’, presided over by that talented statesman, Mr. Reginald McKenna. Lord Cromer said about the wild writings in the Indian Press. Surendra Nath on being called upon by the President, gave a suitable reply to his speech. On the fourth day, Lord Morley, the President, invited him to speak on ‘Journalism and Literature’. Mr. T. P. O’Connor, M. P., who followed him, paid a very high compliment to his speech. On the 11th June the delegates visited Aldershot and witnessed the field-operations of 14,000 troops. On the 18th June, in the

course of the Provincial tour of the Conference, he having reached Manchester was warmly received by the Indians residing in the city. In that afternoon the delegates were entertained to luncheon at the Town Hall by the Lord Mayor, when he delivered an enthusiastic speech. The "Manchester Courior" described the speech he delivered there that "it was the most dramatic incident of the Press delegates' visit to Manchester. On the Manchester citizens whom the Lord Mayor had invited to meet the guests, the effect of the speech was almost electrical. To find themselves addressed in their own language by a Native of India with a fluency that must have been the envy of all present, and with the impassioned utterance that only a born orator can attain, was an experience that happens only once in a life-time." On June 25, he formed one of a deputation which waited on Mr. Asquith, the Prime Minister, on the question of the Cable-rates, who received the deputation very sympathetically. This was the last function that he took part in in connection with the Press Conference. Mr. W. T. Stead, wrote in his *Review of Reviews* that "none of the editors of the Empire excelled him in eloquence, energy, geniality, and personal charm." Next he set his mind on Indian works and delivered some ten important speeches on the present situation in India, all of which were received with unbounded enthusiasm. We quote below the introductory portion of his speech delivered at the public dinner given by the Indian residents in London, which will ever be considered as the most valuable specimen of his oration :—

"There are moments in the life-time of an individual when he may truly call himself happy. One of those moments has sounded for me now, when I find gathered together in this hall the representatives of the culture, the civilisation, the wealth and the intellect of India, associated with you, Sir, to welcome me on my coming

to this country. It is an index of the growing feeling of solidarity between the different races and peoples of India upon which the best prospects of Indian regeneration so largely depend. May this feeling grow and deepen to the lasting glory of the Motherland and the credit of English Rule in India. To-day I find myself away from home, but yet in a second home surrounded by the loving kindness of friends who, like yourselves, have adopted me into the bosom of your little community. Your kindness and hospitality are worthy of the best traditions of our people, and they will be a stimulus and an incentive to those who, like myself, seek to tread in the difficult, and, in these days, somewhat thorny and dangerous paths of public life in India. Next to the approbation of his own conscience, the highest reward to which a public man aspires is the applause of his fellow-countrymen. The function of to-day affords overwhelming evidence that I possess, may I say in an unstinted measure, your support of my public conduct. I am not so foolish as to imagine that I, or anybody else, can claim to be infallible, for I recognise the truth that infallibility is the prerogative and monopoly of Governments. I do not claim from you a special certificate of approval covering the whole of my public life. I know that in respect of public matters there will always be differences of opinion. Uniformity, in my judgment, and I think in the judgment of most public men, means stagnation. Rational differences of opinion conceived in a spirit of liberality, and expressed in the language of moderation, are unerring indices of the growth of a healthy public life. Charity amid differences, self-restraint amid the most enthusiastic outbursts of patriotic fervour, regard for the law and the Constitution—and, above all, a sacred concern for the Motherland and a firm and unflinching determination to spend and be spent in her service—these, in my judgment, constitute the principles of Indian public life as I understand them to-day."

Surendra Nath on a Congress Session in London. Surendra Nath arrived in Bombay on August 6, 1909, when a large crowd greeted and garlanded him, and his carriage was unhorsed and dragged by them to its destination at the Taj Mahal Hotel, a distance of about a mile from the Carnac Bunder, amidst a tumultuous ovation. The Bombay National Union presented him with an address of welcome in which his services to the country were put in eulogistic terms. Surendra Nath was greeted at almost all important stations between Bombay and Howrah. He arrived in Calcutta on 11th August, when the scene of the metropolis thus described by an eye-witness :—"Never in the annals of Calcutta was there a demonstration more imposing and more representative of all sections of the metropolitan people. The reception was second only to that accorded to Lord Ripon when that distinguished pro-consul arrived in Calcutta after the unfortunate Ilbert Bill controversy." The people of two Bengals presented him an address of welcome in the Calcutta Town Hall on 20th August for his invaluable services in England. Surendra Nath, in reply, thus spoke for holding a Session of the Congress in London :—

"To-day, in the awakened consciousness of the British public in regard to Indian affairs, we have a golden opportunity which in the highest interests of the country, we should turn to useful account. It has often struck me that it would be a most useful thing—beneficial to England and to India alike—if we can hold in London a Session of the Indian National Congress—and this impression has been accentuated by my experiences in connection with the Imperial Press Conference. A Session of the Indian National Congress in London would be an object-lesson, the significance of which it would be difficult to exaggerate. We have been declared unfit for self-government. Let

us come face to face with the British public and let them see and decide whether the people of our great and ancient land are unfit for that inestimable boon. The funds would be no difficulty in our way. A lakh of rupees would be ample ; and I am sure we in Bengal could contribute one-third of the amount, Bombay and Madras paying the balance. Bengal has never been behind in her self-sacrificing devotion for the public good ; and if the nation decides to hold the next Session of the Congress in London, we should not be wanting in our duty."

Surendra Nath on the British Indians in the Transvaal.

Surendra Nath feels strongly for the British Indians in the Transvaal for the indignities to which they are being subjected. In the Lahore Congress of 1909, he made a stirring appeal on behalf of the Congress for funds in aid of the Transvaal Indians. The appeal was readily responded to and rupees twelve thousand were collected and promised on the spot. We give in his own words, his opinion on the subject, as expressed at the meeting held in the Calcutta Town Hall on December 3, 1909 :—

"I am glad to be associated with this movement and to have the opportunity of expressing on your behalf as well as on my own, our sense of deep sympathy with our suffering fellow-countrymen in the Transvaal and our admiration, our unstinted admiration, of the patience, the courage, the fortitude and the self-restraint which they have displayed amid their trials and tribulations. Are Indians, or indeed, Asiatics to be placed in a position of equality with Europeans in respect of the right of entry into the Transvaal or are they to be relegated to a subordinate position and the brand of inferiority marked on the brow of every Indian in that of the Empire? That is the issue which is before our countrymen in the Transvaal. Their sufferings will form a glorious chapter in the record of our constitutional

struggle for equality of rights and privileges. The most honoured and the most respected among them did not hesitate to undergo the sufferings of imprisonment and the penalty of confiscation. Not once or twice, but again and again, they cheerfully entered their prison-cells, rejoicing in their martyrdom. Over 2,500 British Indians have passed through the Transvaal gaols. Hundreds of British Indians have been ruined. Families have been supported from public subscriptions, the wage-earners being in prison. Our countrymen in the Transvaal have vindicated the character of our race, enhanced our self-respect and have set an example of opposition within constitutional limits, the memory of which will never die. However, that may be, I feel this that the Government of India should tell the South-African Government in the clearest terms that unless the Indians were more equitably treated—treated with greater regard for their rights as British subjects—the further supply of labour to the Transvaal would be stopped. If we had an effective voice in the Government of our country, the moral pressure of the community would have obliged the Government to follow such a policy.”

Surendra Nath on the Council Reforms. The Indian Councils Act (1909) has brought about the enlargement of Legislative Councils with effect from January 1910. Surendra Nath was greatly delighted for the reforms but was opposed to certain clauses, particularly to those of the class representation on the point that they may lead to differences between the two great communities of Hindusthan,—the Hindus and Mahomedans. He was also of opinion that “the one insistent fact that stares the country in the face out of the voluminous records that collectively constitute the Reform Scheme, is the exclusion of the educated middle class of the Hindu Community from participation in its results.” In the Congress of 1909, he observed : “No scheme of reform could be successful unless it

secured the sympathy of the most aspiring and self-sacrificing community. They were not irreconcilables. They were always ready to co-operate with Government if it cared to have their co-operation. But they could not co-operate, ignoring popular opinion." In enumerating certain objectionable rules of the Scheme, he remarked: "Then, again, the Regulations also, disqualified some of our prominent men. One of the foremost leaders of the Calcutta Bar, Mr. A. Chaudhuri was disqualified. Men like Babus Bhupendra Nath Basu and S. P. Sinha stood disqualified. If these regulations were enforced before, Mr. Ananda Mohan Bose, Mr. Romesh Chandra Dutt and Mr. Lal Mohan Ghose would have been disqualified". When discussing about the disqualifications, he referred to the disqualification of the dismissed Government servants, and said: "I was a dismissed Government servant, dismissed thirty-five years ago, but Sir Edward Baker removed my disqualification for which I am thankful to His Honor; but I could not see my way to accept it, seeing that many of my friends were disqualified." Referring to special Mahomedan electorates Mr. Banerjea said that "this preferential treatment on religious qualification was against the Queen's Proclamation." Such high an authority as Mr. Mudholkar said in the course of his speech at Lahore that the reforms were the outcome of the life-long exertions of Surendra Nath Banerjea, Dadabhai Naoroji and W. C. Banerjea.

Surendra Nath on Social Reform. After discussing at length the various political activities of Surendra Nath, who is truly called the apostle of Indian Nationalism, it is now necessary to relate his views on the social questions of the day. He is generally in favour of imparting such kind of education to the Indian females as would make them real mothers of men and of such men as India may justly be proud of. But he is of opinion that if a woman's life and interests are to be confined merely to the family, she will never receive proper education and will

never be even a good mother or wife. He is enthusiastically in favour of re-marriage of girl-widows, and the proposal for raising the marriageable age of girls. He thus writes in the *Bengalee* of 29th December 1909 :—"Surely the question as to whether marriage should be voluntary or compulsory is entirely independent of the question of widow-remarriage. If a widow should not be compulsorily married, no more should anybody else. And if it is permissible to marry girls who are not widows without consulting their own wishes, there seems to be no reason why it should not be permissible to do so in the case of girl-widows. No doubt superstitious people may deduce anything from the fate which has overtaken the unfortunate girl, now for the second time, but superstitious people need not count in such things." Surendra Nath is of opinion that the question of elevating the Depressed Classes "is the problem of problems for the immediate and near future of this country". He thus wrote on the subject in the *Bengalee* of December 30, 1909 :—

"If any one were to ask us what is the problem of problems in this country, we should unhesitatingly answer, it is the problem of elevating that large section of the people, whose ignorance, backwardness and social inferiority constitute the greatest element of weakness in our social organization. If the phrase "depressed classes" means only the "untouchables," it is not merely of the "depressed classes," indeed, that we are thinking, though, undoubtedly, the untouchables necessarily claim our attention before all others. Many are the ways in which this problem is pressing itself to-day and crying loudly for a solution. On the political side the consciousness has dawned upon the people, that is to say, upon the thinking portion of them, that neither self-government nor common nationality is possible, so long as the different sections of the people continue to be divided in the manner that they now are. No one who is

familiar with the history of political and social evolution in modern times will, indeed, contend that mere difference in matters of religion, race or even language is an insurmountable obstacle in the path of the formation of a common nationality or of political progress. But where large sections of the people are simply treated as "untouchables," where in addition to class-differences, there is the pride of caste to reckon with, the sense of social superiority and social inferiority depending upon the accident of birth, the difficulty is far more formidable. What is to be our answer, if the subordinate classes themselves ask, as individuals belonging to them have already begun to ask, how they should believe in the sincerity of men who while loudly claiming political equality with persons belonging to another race and having a different religion and different traditions would not treat their own people, men professing the same religion, belonging to the same race and having the same traditions as their equals? If our love of equality is genuine, we must prove that it is so, by treating all those with whom we come daily into contact and to whom we are related by social and economic ties, as our equals. If the love of freedom that we profess—freedom in the sense of unrestricted self-realisation—is genuine, we must see to it that through no fault on our part, no fault either of omission or commission, does any portion of our own people suffer from any unnatural and unjustifiable restraint. From another point of view how can we expect those of our people who have so long accepted the unjust and humiliating treatment that we have accorded to them to still acquiesce in them and at the same time be earnest in the struggle for equality and freedom in which we must have their co-operation, if we are to succeed? On the social or rather the moral side the development of the sense of social justice has kept pace with the intellectual development of the people. There are few

among our educated men who do not either see the injustice which for ages and generations has been done directly and palpably to what constitutes a fifth of the population and indirectly to the whole body of the people or are not anxious to remove the injustice if only they could see the way to do it."

"One reason why the problem of the depressed classes did not in the past receive the attention which it deserved was that it had been presented in an abstract manner and was supported on grounds which did not readily appeal to the higher classes. The concept of justice, whether in the social or any other region, does not as a rule evolve merely as the result of propagandist efforts. Men have to be appealed to at least as much on the side of self-interest as on the moral side, and what is more those to whom justice has to be done must assert themselves and claim their birth-right in a growingly irresistible manner. It is precisely because the so-called higher classes are to-day becoming more and more alive to the fact that their own interests are as much at stake in this matter as those of the classes immediately affected and also because these classes are themselves loudly claiming justice that the more or less lukewarm interest which individuals had felt in the question so long has developed into a more or less general motive strong enough to inspire effective action. At the same time the consciousness has grown that as in the political sphere all the different questions that agitate the country are aspects of one single problem, so in the social sphere, the one problem is the problem of social efficiency, of which all others are only so many parts or factors. Again on the economic side the sense has developed in the community that so long as social superiority will continue to be the monopoly of men who neither produce nor take any part in distributing the wealth of the country, so long as the bulk of the people will be made to feel an unnatural sense of inferiority, no matter how

industrious they may be or how active, so long the civilisation of the country will not pass from the theocratic to the industrial stage; and it is only the barest truth to say that no country whose civilisation is in a theocratic stage can in these days be in a sound condition economically. From all sides, then, this question of the depressed classes is pressing itself upon our attention with increasing force and no one who has the vision of the morrow can fail to see that if we do not mean to commit national suicide, the question must be solved before long."

Concluding Notes. Surendra Nath does not live in Calcutta, but resides in his native residence in the village of Manirampur, about 15 miles to the North of Calcutta. He comes to Calcutta daily at 10 A.M. and returns by the evening train. During these hours he discharges the duties of Professor in his Ripon College and those of Editor in the *Bengalee* Office. He possesses an excellent constitution, the outcome of his daily physical exercise and temperate habits; he scarcely has fallen ill severely during the last thirty-five years of his public-life, though he has always undergone hard labour. He has an only son, and five daughters who have been given in marriage to gentlemen of high education and respectability.

Time has not come yet to write a proper biography of such a man who was described in a British paper, when he was in England as a delegate to the Press Conference, in the following words: "No man has done more to create political life, not only in Bengal, but all over India, than Surendra Nath; and there is no man who is held in more sincere love and affection by the educated classes all over the country. Surendra Nath's admirers belong to all sections and all schools. In Bengal he is really the Guru of every Politician of any position, in any party."

In conclusion, we give below a copy of the last letter written by the late lamented Romesh Chandra Dutt to the

address of Surendra Nath from Baroda under date October 7, 1909, which will speak for itself :—'

My dear Suren,

What a pity you can't come. You would have enjoyed your stay with me, especially as Bihari is coming next week as our Legal Remembrancer, and Rabi, the poet and a few others are coming. But I can understand your desire for rest;—you have worked hard and splendidly, your work in England this year was *magnificent*. May you be preserved long yet to serve the country. What a wonderful revolution we have seen within the life-time of a generation! What progress in the thoughts and ideas of a nation and what a noble part you have played in leading that change! Our fellow-workers are dropping one by one round us;—Bonnerjee is gone, Ananda Mohan is gone, Lal Mohan is gone—we too shall be passing away soon,—but the History of India of the 19th Century and early 20th Century will cherish the names of a noble band of patriotic workers,—none greater, truer, more persistent and more patriotic than yourself.

Yours affectionately,
Romes.



MAHADEVA GOVINDA RANADE.

"It is difficult to estimate the loss inflicted on the nation by the death of that great man of omniscient learning, universal sympathies and purest patriotism. He was essentially a man of the nineteenth century, one whom even a century would find it a great difficulty to conceive in her overfertile womb. In him the people have lost a guide, philosopher and friend."

—The "Marhatta."

"If there was one man in India who for the whole of twenty-four hours in the day thought of his country, that man was Mr. Ranade."

—A. O. Hume.

Family History and his Early career. Mahadeva Govinda Ranade was one of these men who appear, from time to time, in different countries and on different occasions, to serve as a light to guide the foot-steps of weak and erring humanity, so said Professor G. K. Gokhale. He comes of a Marhatta Brahmin family of the Khots or Jāmidars of Mobharpacheri in the Ratnagiri District. Appaji, his great grand-father, was employed in the Sangli state ;where he acquired a hereditary *tainat* or personal allowance still enjoyed by his family. His grand-father Amritrav was a Mamlatdar or Revenue Sub-divisional ;Officer and Magistrate. He was born in the interior of the District of Nasik on 18th of January 1842, his father, Govindrav Amrit Ranade, was employed as an Accountant and



Justice Mahadeva Govinda Ranade, C. I. E.

Auditor. His father was then transferred to Kolhapur where he ultimately served in the Personal Staff of the Maharaja of Kolhapur and received a pension from the State. His mother, Gopika Bai, was a remarkable lady, who did her best to train him in his boyhood. There was scarcely a great man in India, whose eminence and greatness were not due to the training of his mother in his younger days. Mahadeva Ranade was the second child of his father and mother.

In his younger days, Mahadeva Ranade was known to be a very quiet boy. He received his elementary education at Kolhapur first in a Marathi Pathshala and then in an English school. Afterwards, he was admitted into the Elphinstone Institution, Bombay, in 1856, and matriculated from that school after three years, securing the first place in the examination. He passed the First Arts Examination in 1861 with credit and was graduated with honours in the following year; passed the M. A. Examination in the first class in 1863 and took the degree of LL.B. in 1866. He carried off some scholarships after the first two University Examinations; a Gold Medal and some books worth Rs. 400 for securing the highest place in the B. A. and LL. B. Examinations. As to his power of retention, it is said that after reading a book, he could write out the best part of its contents with the greatest facility; this was conspicuously shown even in his older days. Though he was called "The Prince of Graduates" of the University of Bombay for securing the best places in almost all the examinations, yet the exertion which helped him to acquire this distinction had also made him suffer for a considerable time from a troublesome eye disease.

He was free from vice and never touched wine even in illness. He never smoked.

A Successful Judicial Officer. In May, 1866, he entered the Government service as Acting Marathi Translator of the Bombay Education Department on a monthly salary of Rs. 200.

Two years after, in the month of March, he was at first appointed to act as a Professor in the Elphinstone College, and then in October, 1868, he got the appointment of Assistant Professor of English Literature in that College on Rs. 400 per mensem. Sir Alexander Grant, the then Director of Public Instruction of the Presidency, spoke of Mr. Ranade, on the eve of his retirement from service, as one of the brightest ornaments the College had produced, and praised his wonderful intellect and comprehensive mind. It is said that Sir Alexander, on examining him in History, had transmitted his papers to friends in his old University of Oxford as proud samples of the work of an Indian student. When he was in the Education Department, he acted in several posts of the Judicial Service, *viz.*, as a Judge at Kolhapur (June 1867); as a Reporter to the High Court; as a Police Magistrate; and as a Judge of the Small Cause Court in Bombay, giving entire satisfaction to all parties concerned and also showing a proof of his many sided intellect. Having gone through the necessary course, he was admitted as an Advocate of the High Court of Bombay in 1871. In the beginning of 1873, he was made a permanent first grade Sub-Judge on Rs. 800 a month and was posted to Poona. For the next ten years, he as a Sub-Judge¹ was transferred to different stations; during this period, in 1880, he held for a short time the charge of the District Judge's Office in Khandesh, and in the following year he was appointed temporarily as a Special Judge on Rs. 1,434 under the Deccan Agriculturist Relief Act to inspect and supervise the Lower Courts in the Districts of Poona and Satara. Then, in February, 1884, he was promoted to the post of Chief Judge of Small Cause Court at Poona on Rs. 1,000 per mensem. Next year, he lectured on law in the Deccan College for three months. In April, 1886, he performed a valuable public service on the Finance Committee appointed by the Government of Lord Dufferin for examining the Imperial and Provincial expenditure and report on practicable economics. It was presided

over by Sir Charles Elliot, who was afterwards Lieutenant-Governor of Bengal. Mr. Ranade displayed an admirable cool-headedness and a clear judgment in the work of the Committee,—services which brought him the decoration of C. I. E. in 1887. He was then again appointed as a Special Judge, when he compiled a Revenue Manual, in which he practically organised a system which was put in operation. On seeing such extraordinary merit and exceptional capabilities, Mr. Ranade was offered some prize appointments under Native States, first by Raja Sir T. Madhava Rao to the post of a Judge in the Baroda State on Rs. 2,000 a month and then by Maharaja Tukoji Rao Holkar to the place of Diwan of His Highness' State on a monthly salary Rs. 3,500. He thankfully declined all these offers of appointments, as he did not think it worthwhile to leave the Government appointment at that stage of his service. He was raised to the Bench of the High Court of Bombay on 23rd of November, 1893, to the universal satisfaction. *The Amirta Bazar Patrika* in its issue of 5th November, 1893, thus wrote on his appointment :—

“The appointment of Mr. Ranade to the vacant Judgeship of the Bombay High Court, will be received with mingled feelings by the people of this country. Mr. Ranade is not exactly a Bombay man : every Province in India will be proud to call him as its own. If there was one man who was fitted by his talent and patriotism to take the lead of the Congress movement, it was he. But he is now practically lost to us ! It goes without saying that, as a High Court Judge he has a brilliant career before him ; but, an intellectual giant like Mr. Ranade was not needed to prove the fitness of the Indians to hold a High Court Judgeship. This much we know, he would have felt himself more honoured to accept the leadership of the National Movement than a seat on the High Court Bench. Perhaps, circumstances over which he had no control, at last led him to allow the Government to enchain him. We, however, congra-

tulate Mr. Ranade on another ground. By his elevation, he has elevated the Subordinate Judicial Service of which he was a member, and which is almost entirely composed of the natives of the country."

In this capacity, he was not only considered an erudite lawyer but also an upright and impartial Judge. Mr. Ranade was the first native Fellow of the Bombay University, having been elected in 1865, and was an active member of the Syndicate being always devoted to its work. In the Senate no voice was more respected than his. During the administration of Lords Reay and Harris, he occupied a seat in the Bombay Legislative Council, where he directed his attention chiefly to the subjects concerning revenue of the Presidency.

Literary Enterprise and Essays on Indian Economics.

Mr. Ranade was a scholar in the high sense as well as a man of business. His linguistic acquirements were remarkable, and he entered with fervour into the study of History, Philosophy and Religion as well as of Law. Besides his multifarious Addresses and some Pamphlets on passing questions of importance, he ably performed the work of English Editor of the *Indu Prakash* at Bombay from the year 1862 to 1866. Once he sketched out a scheme for the industrial regeneration of the Indian people in the pages of the Quarterly Journal of the Poona Sarvajanic Sabha, which evoked the admiration of the public and the press alike. But the work for which he acquired the lasting gratitude of his countrymen, was the "Essays on Indian Economics" published in the year 1898. It has been described to be a monumental production of his vast learning and varied experience. The work comprises twelve essays as follows : Indian Political Economy ; the Re-organisation of Real Credit in India ; Netherlands India and the Culture System ; Present State of Indian Manufacture and Outlook of the same ; Indian Foreign Emigration ; Iron Industry Pioneer Attempts ; Industrial Conference ; Twenty Years' Review of Census Statis-

tics; Local Government in England; and India; Emancipation of Serfs in Russia; Prussian Land Legislation and the Bengal Tenancy Bill; The Law of Land Sale in British India. "In India," he writes, "the family and the caste are more powerful than the individual in determining his position in life. Self-interest in the shape of the desire of wealth is not absent, but it is not the only, nor the principal, motor. The pursuit of wealth is not the only ideal aimed at. There is neither the desire nor the aptitude for free and unlimited competition except within certain predetermined grooves or groups. Customs and state regulation are far more powerful than competition and status more decisive in its influence than contract. Neither capital nor labour is mobile or intelligent enough to shift from place to place. Wages and profit are fixed, and not elastic and responsive to change of circumstances". We find in the statesman of 24th March, 1900, an elaborate review of this important and valuable work some extracts of which are quoted below :—

"The book will be heartily welcomed by every one who is interested in the development of the material resources of India, and has realised that, if that development is to be prosecuted to a successful issue, the peculiar divergences of thought between the East and the West must not be overlooked. * * Mr. Ranade contends that in such a community it is the duty of the Government to utilise the skill and wealth at its command in subsidising and otherwise assisting private enterprise; and the two most interesting essays in his book treat of the various ways in which, in his opinion, this might be done. The first of these takes up the question of the reorganisation of real credit in India. It is pointed out that, while there is in the hands of Government a large amount of money bearing relatively a low rate of interest, or none at all, enormously high rates are charged by private persons and banks for loans in aid of industrial enterprise * *. It is suggested that the Government should give assistance, either by lending the help of

officials for control or inspection, or by subsidies, or by undertaking collections, or by giving a monopoly of business, or by facilitating the work of recovery, or by granting exemptions from stamp duties and income-tax * *. In the second of the two essays above referred to, an account is given of what is known as the Culture System introduced into Netherlands India about the year 1830 by General Von De Bosch, for the purpose of developing the resources of the country and augmenting the revenue of the Government * *. In the remaining essays the reader will find some interesting records of industrial progress, particularly in connexion with the iron industry * *. In reading through these essays, one cannot fail to be struck with the unvarying fairness to all parties concerned which pervades the author's treatment of economic questions. It is this characteristic which makes the book especially valuable".

The other important literary work that he published was on the Marhatta history entitled the "Rise of the Marhatta Power", a task bequathed to him by his friend Mr. Justice Telang. It was undertaken, to use his own words, "to present a clear view of the salient features of the history from the Indian stand-point, to remove many misapprehensions which detract much from the moral interest and the political lessons of the story and above all to enlist the sympathy of the representatives of the conquering British Power in the fortunes of its worsted rival. Now that all jealousies are laid at rest the tribute of justice may well be paid to the departed great, whose names are cherished in India as the sweet memories of an irrevocable past." It is said that Mr. Ranade had an idea of writing a sketch of administration conducted by Indian Statesmen during the last century, which would surely have been a valuable addition to the historical literature of India, if he was spared for a few years more to complete this work..

Founder of the Indian Social Conference. There was not a

single good cause of his time in which Mr. Ranade was not a prominent figure. Though he was always under pressure of his official work, yet he took an active interest in all affairs intended for the well-being of his countrymen. The memorials that he drafted, the meetings that he inspired, the resolutions that he worded, the men that he trained and the institutions that he founded and reared, shew that while serving his Government he could also serve his country. The most famous political body of the Deccan, the Poona Sarvajanik Sabha, was founded by him, and he was the soul of it and through it he performed yeoman's service to his country. In earlier days, he drafted numerous excellent memorials for the Sarvajanik Sabha, the Deccan Sabha and the Presidency Association of Bombay, but on the issue of the Government Resolution prohibiting Government officers to participate in politics, he severed his connection with those Associations. He was one of the originators of the Indian National Congress and had always shown an ardent sympathy with the aims and objects of the Institution. On the severance of his connection with the active politics of the country, he directed his interest towards the social, religious and industrial aspects of the national development. He was the founder of the Indian Social Conference in 1887 and was its General Secretary all along; and during his life-time, he carefully directed its operation with unfailing enthusiasm, discretion and courage. He attended all the sessions of the Conference and worked with utmost zeal and vigour, excepting the one that was held in Lahore, where his Annual Address was read by his friend Professor Gokhale. In the Conference of 1899 held at Madras, he spoke on the subject of "Southern India, a Hundred Years Ago;" and in the following year, the last he lived to attend, read an interesting and a learned paper on "India a Thousand Years Ago". We quote below the concluding portion of this admirable paper before we close up his accounts under this head:—

" If the lessons of the past have any value, one thing is quite clear; viz., that in this vast country no progress is possible unless both Hindus and Mahomedans join hands together and are determined to follow the lead of the men who flourished in Akbar's time and were his chief advisers and councillors, and sedulously avoid the mistakes which were committed by his great-grandson Aurangazeb. Joint action from a sense of common interest and a common desire to bring about the fusion of the thoughts and feelings of men so as to tolerate small differences and bring about concord; these were the chief aims kept in view by Akbar and formed the principle of the new divine faith formulated in the Din-i-ilahi. Every effort on the part of either Hindus or Mahomedans to regard their interests as separated and distinct and every attempt made by the two communities to create separate schools and interests among themselves, and not to heal up the wounds inflicted by mutual hatred of caste and creed, must be deprecated on all hands. It is to be feared that this lesson has not been sufficiently kept in mind by the leaders of both communities in their struggle for existence and in the acquisition of power and predominance during recent years. There is at times a great danger of the work of Akbar being undone by losing sight of this great lesson which the history of his reign and that of his two successors is so well calculated to teach. The Conference which brings us together is especially intended for the propagation of this " din " or " Dharma," and it is in connection with that message chiefly that I have ventured to speak to you to-day on this important subject. The ills that we are suffering from, are most of them, self-inflicted evils, the cure of which is to a large extent in our own hands. Looking at the series of measures which Akbar adopted in his time to cure these evils, one feels how correct was his vision when he and his advisers put their hands on those very defects

in our national character which need to be remedied first before we venture on higher enterprises. Pursuit of high ideals, mutual sympathy and co-operation, perfect tolerance, a correct understanding of the diseases from which the body politic is suffering, and an earnest desire to apply suitable remedies ; this is the work cut out for the present generation. The awakening has commenced as is witnessed by the fact that we are met in this place from such distances, for joint consultation and action. All that is needed is that we must put our hands to the plough, and face the strife and the struggle, the success already achieved warrants to expectation that if we persevere on right lines, the goal we have in view may be attained. That goal is not any particular advantage to be gained in power and wealth. It is represented by the efforts to attain it, the expansion and the evolution of the heart and the mind which will make us stronger and braver, purer and truer men. This is at least the lesson I draw from our more recent history of the past thousand years, and if those centuries have rolled away to no purpose over our heads, our cause is no doubt hopeless beyond cure. That is, however, not the faith in me ; and I feel sure it is not the faith that moves you in this great struggle against our own weakselves than which nothing is more fatal to our individual and collective growth. Both Hindus and Mahomedans have their work cut out in this struggle. In the backwardness of female education, in the disposition to overleap the bounds of their own religion, in matters of temperance, in their internal dissensions between castes and creeds, in the indulgence of impure speech, thought, and action on occasions when they are disposed to enjoy themselves, in the abuses of many customs in regard to unequal and polygamous marriages, in the desire to be extravagant in their expenditure on such occasions, in the neglect of regulated charity, in the decay of public spirit, in insisting on the proper management of endow-

ments in these and other matters both communities are equal sinners, and there is thus much ground for improvement on common lines. Of course, the Hindus being by far the majority of the population, have other difficulties of their own to combat with; and they were trying in their gatherings of separate castes and communities to remedy them each in their own way. But without co-operation and conjoint action of all communities, success is not possible, and it is on that account that the general conference is held in different places each year to rouse local interests, and help people, in their separate efforts by a knowledge of what their friends similarly situated are doing in other parts. This is the reason of our meeting here and I trust that this message I have attempted to deliver to you on this occasion will satisfy you that we cannot conceive a nobler work than the one for which we have met here to-day."

A Man Truly Great. Mr. Ranade was closely associated with the widow re-marriage association in the Bombay Presidency. He was also the head of the Brahmo Samaj started by him in conjunction with the distinguished reformer of modern India, Raja Ram Mohan Rai and the well-known Minister, Babu Kesav Chandra Sen. In this connection, he wrote three important pamphlets, namely, "Widow Re-marriage" and "Theist's Confession of Faith." and "Bhagvat Dharma." His sermons from the pulpit of the Brahmo Samaj attracted a large number of people, and many pronounced him a modern Rishi or Saint. It was through his efforts that such Samajes were established in different places of the Presidency, viz., Bombay, Poona and Nasik. Mr. Ranade was a true religious reformer; he was not a man to disregard the old principles of faith, but he had a full sympathy with them. His father when at Kolhapur established a Siva Temple in the name of Uttareswar. At his death, Mr. Ranade bequeathed a property yielding annually rupees three hundred for its proper maintenance. He was also

well-known for his numerous philanthropic acts. It is said that he maintained almost all of his helpless relatives and many needy students were able to prosecute their studies through his kindness. At his elevation to the High Court Bench he paid in one sum Rs. 25,000 for beneficial public causes at Poona. He used to subscribe to all Native newspapers and magazines at the payment of Rs. 800 a year. Besides these acts, he spent a considerable amount in helping deserving scholars and in purchasing valuable Marathi works. Above all, Mr. Ranade was largely known for his simple manners, temperate habits and lofty character. When he was the Chief Judge in the Small Cause Court at Poona, on his way from office, one day a wretched woman addressed him brother and asked him for lifting up a bundle of fuel as she considered him to be an ordinary passer-by from his very simple dress. He was not a man to be displeased with the conduct of the woman, but he gladly uplifted the bundle and placed it on her head. He was so very keen about his national dress, that once his brother, Sripad Govind Ranade, after his return from Africa, went to see him in English costume, when the truly great man said to him: "If you do not wear national dress I will not sit by you." Mr. Ranade lost his mother when he was a lad of only 11 years and his father died in 1877. He was married at twelve, but the wife having died in 1876, he was married again to the present Mrs. Ramabai, who is a remarkable lady for her intelligence and learning. She used to deliver in the "Arya Mahila Samaj" at Poona lectures which were highly spoken of by the audience. In the year 1910, she published a book extending over 339 pages in Marathi on "Some Reminiscences of Our Lives." As high an authority as Sir Narayan Ganesh Chandavarkar, who is known to be a man of great scholarly attainments, had thus reviewed the work named above: "It is or rather ought to be

the book of the day in Marathi literature for more reasons than one. Under a humble title, it records a number of details, both interesting and instructive, regarding the life, domestic and social in particular, of Mrs. Ranade's husband, the late Mr. Justice Ranade. It deserves to be welcomed especially by social reformers, because it is the first book of its kind written and published by an Indian lady. I know of no other attempt made by a Hindu wife to give to the public her impression of her husband's life and career. What adds to the value of the book is its literary talent. The language is charming, I was almost going to say, charmingly classical, because it is so simple and pure, such as only a cultured woman, who can know how to record her experiences and tell her story, best knows to employ. There is no affectation, no attempt at flight of phrase. Every story that is told of Mr. Ranade's domestic and social life is told as it comes with natural grace; and the reader, as he peruses the pages, feels so attracted, that he is carried to the end of the book without for a moment getting dull. The wife's devotion to her husband runs through nearly every page. 'The woman's heart shows itself everywhere'. Mrs. Ranade adores her husband and his life to her is without a speck. This is as it should be." Mr. Ranade had no son, he was not the least sorry for that, but cheerful, always cheerful he was.

His Sudden Death. It was owing to the pressure of mental works that his health completely broke down in the year 1900, when he took six months' leave from his judicial work, after the expiration of which he retired from service and plunged himself deeply into such works as social reformation and the compilation of the second volume of his Marhatta history. But it was at the dispensation of the Providence that he was called away to that immortal world on the cold night of 16th January, 1901. The news of his sudden death had caused a great grief not only in this country but also in foreign lands. The Nation

had become poorer at the sudden loss of such a mighty man who was a model in all the directions of human activity. We now proceed to record some of the valuable observations on the life and labour of Mahadev Govind Ranade, who was well compared with Mr. William Ewart Gladstone, the most prominent British statesman of the last century. It will surely take many years to fill the gap caused by the death of Mr. Ranade who was one of the truest leader of India generally.

A Heavy Loss. The *Times of India* of Bombay thus described of the illustrious deceased : " One of the strongest and most commanding personalities among the Indian people has passed from amongst us. We have to go back to Ram Mohan Roy early last century, to find a great Indian combining as Mr. Ranade did, diverse qualities and pursuits, political, social, religious, pursuing each purpose with equal influence and power. He had one of the most receptive and assimilative of minds. The last word that need now be said is that no man that ever took part in public life was more free from passion and animosity." In order to illustrate how Mr. Ranade was regarded by high European Officials in the land, we quote below in extenso the appreciation of the Chief Justice of the Bombay High Court when the sad news was officially announced to him on the following day : " I may say without exaggeration that the whole country has sustained a great loss by the death of Mr. Justice Ranade. Among those who are here, many have enjoyed longer acquaintance and friendship with him, than fell to my lot, but no one can have been associated with him, even for so brief a space as I had the honour of being his colleague on the Bench of this Court, without recognising in him a profound and sympathetic Judge, possessed of the highest perceptive faculties, and inspired with an intense desire to do right. His opinion was of the greatest value to his colleagues, and his decisions will stand in future as a monument of his erudition

and learning ; but it is not only an able and distinguished Judge whom we mourn to-day, but a great and good man, whose loss can be reckoned as little short of a public calamity. His death has been pathetic, nay, even tragic, in its circumstances ; it came on him with awful suddenness, at the outset of that short period of well-earned rest, which we all hoped would restore him to us with his wonted vigour, in the midst too of his valuable literary labours ; and, above all, at a critical juncture in the history of his community, whose welfare he had so close at heart, when his sagacity and foresight, his moderation and sympathy can ill be spared. In his career he achieved worthy ends, and the honours that came upon him unsought were in truth but the revealing of his virtue and worth ; and now he has gone before us, but his memory will ever live with us as a cherished possession, for he has left behind him a precious heritage, an example to us all of a simple, guileless, and noble life." Mr. Dadabhai Naoroji, the veteran Politician and Statesman of this century, writes :—" I received the news with great sorrow. I feel it to be a great national loss. Mr. Ranade's place cannot be supplied. By universal acknowledgment he was the first Indian in all India, especially in his unceasing work for social reforms. His whole heart and soul was interwoven with the good of India. He was the guide and philosopher of many another public man. His wisdom and advice could always be thoroughly depended upon. Not a man who knows anything of him in all India but will mourn for him as a personal loss, as well as a national loss. He was respected by every class and every community. He occupied, indeed, a unique position in the history of the progress of India. If he was himself not able, being a Government servant, to take an open and active part in any public affairs, yet he was a wise counsellor to others." Mr. Gokhale thus said of him at the Memorial Meeting held in Bombay under the presidency of, Lord Northcote, the then Governor: " I think, if

ever an Indian in these days deserved to have a memorial voted to him by his loving, grateful, and sorrow-stricken countrymen unquestionably that Indian was the late Mr. Ranade. For forty years Mr. Ranade laboured for us, not in one field, but in nearly all fields of public activity, with matchless devotion and steadfastness and with a faith that continued undimmed amidst the severest discouragements. The work that he has done for us, the ideals of individual and collective life that he has placed before us, and the high example that he has given us of a life spent nobly in the service of the country—these will ever constitute one of the most precious possessions of my countrymen. It is true that much of Mr. Ranade's work was rendered possible by the fact that Nature had bestowed on him—and that with no niggardly hand—intellectual gifts of the highest order; but these gifts by themselves had not availed much, if they had not been joined with patient and prodigious industry, a severe discipline, and those great moral qualities, 'which even singly would have entitled their possessor to great honour among his fellow-men, and which were combined in Mr. Ranade in so equable and harmonious a manner. This resolution says that subscriptions should be invited from all classes in the country to raise a suitable memorial to Mr. Ranade. I think that that is an eminently proper proposal. For no man was more free from race or class prejudices, or more ready to recognize the good points of other communities and co-operate with them for common ends than Mr. Ranade. Indeed, one of the dearest dreams of his life was to have a common platform on which members of the different communities might stand together for national purposes, and regard themselves as Indians first, and Hindus, Mahomedans, Parsees, Christians, etc., afterwards. There was nothing sectional or narrow about Mr. Ranade's ideals. He desired progress along all lines of human activity and for all classes and ranks of the people, and he desired us,

above everything else, to realize the essential dignity of man as man. We all know how faithfully Mr. Ranade lived up to the ideal he set before himself. It was a noble mission in life fulfilled, but the cost he had to pay for it was by no means a light one. I do not speak of the sacrifice of physical comfort which it involved—for no man bore his burden more cheerfully with less desire to complain or with less desire even to rest than Mr. Ranade—but I speak of the mental suffering which he had so often to endure. About eight years ago, in speaking of the late Mr. Telang in this very place, Mr. Ranade described in a passage, which has since become classical, the conflict which two ideals of conduct and two forms of duty constantly presented to the minds of men such as he and Mr. Telang, in the present transitional state of our society. Mr. Ranade had to face this conflict in several spheres of his activity and endure the pain which it often occasioned. Not only had he to lead what he himself called a two-fold existence in social and religious spheres, but in political matters also an apparent conflict sometimes arose between what was due to the rulers by way of a generous recognition of their work and difficulties, and what was necessary in the largest interests of the country; and the effort to reconcile the two duties was not always free from anxiety or pain. But Mr. Ranade accepted all such suffering in the right spirit, looking upon it as a preparation for better things to come. "We must bear our cross," he once said, "not because it is sweet to suffer, but because the pain and the suffering are as nothing compared with the greatness of the issues involved." Another characteristic of Mr. Ranade which I would mention to you was his rigorous habit of constant introspection and the severe discipline to which he subjected himself all through life. No man judged himself more severely, or others more charitably than Mr. Ranade. The marvellous self-control which he always exercised, ~~was~~ no gift of nature,

but was the result of a severe discipline constantly applied to himself. I have seen him having the most ferocious and discreditable attacks on him carefully read out to himself, while complimentary notices of anything he had said or written were asked to be often left unread. It is a mistake to suppose that his temperament was such that the attacks did not pain him. It is true that he lived and moved on a plane of his own far removed "from the madding crowd's ignoble strife." But he had an exceedingly sensitive mind and was keenly alive to every form of injustice. But he accepted this pain for its disciplinary value, and never complained of it even to those who were nearest to him. My friend, Sir Bhalchandra, has already referred to the extraordinary quickness with which Mr. Ranade discerned and encouraged all earnest workers in the country. He had a wonderful faculty in this respect, and as a result he was, to many young men, scattered all over the country, like the central sun from whom they derived their light and warmth, and round whom they moved, each in his own orbit and at his own distance. The feeling of devotion that he was able to inspire in such men was most marvellous, and to those young workers who were privileged to come in intimate personal contact with him, his word was law and his approbation their highest earthly reward. Mr. Ranade, in fact, possessed in the highest degree the ideal attributes of a great teacher. And when such a master is gone from our midst, is it any wonder that we should feel that the light that till now guided our erring foot-steps has been extinguished, and a sudden darkness has fallen upon our lives? However, we can only humbly trust that He who gave Mr. Ranade to this Nation, may give another like him in the fulness of time. Meanwhile, it is our duty to cherish his name, treasure up his example, and be true to his teachings in the faith that a nation that has produced a Ranade need not despair of its future." In the course of his

admirable review of the book written by Mrs. Ranade, as we noticed before, the talented Sir Narayan Chandavarkar, Kt. at present a Puisne Judge of the Bombay High Court and the Vice-Chancellor of the University of Bombay thus observed on the late Mr. Ranade: "I will not argue when a devoted wife speaks for her husband—especially when that husband did so much, suffered so much, for good causes, and lived in the light of high endeavour, when he might have, if he chose, sought ease and comfort, made himself like so many of us happy by confining himself to his high office and let the world roar and rust so long as it did not interfere with his own pleasure and enjoyments. His patience, his forgiving temper, his unostentatious ways and simplicity of life, his encouragement to the young to be useful to the public, his daily habit of prayer and meditation, his tireless industry, his many-sided interests and activities, and above all, his adoration of the beauties of Nature and the glory of God immanent in those beauties as in History—all these are brought out in this book of Mrs. Ranade with artless simplicity. And as I rose from its perusal, I felt as if Ranade's spirit rose before me and I exclaimed: "Live and grow, noble soul, in the hearts of your countrymen, as a consecrated spirit, adored and adorned by many a tribute paid to your memory." * *

Memorial to Mr. Ranade. After the death of Mr. Ranade, his admiring countrymen resolved to erect a suitable and substantial memorial, which has formed into the shape of 'The Ranade Industrial and Economic Institute' at Poona, the place of his enormous activities, for which a lakh of rupees was raised by public subscription. The Institute was formally opened by Sir George Clarke, the Governor of the Presidency, on the 15th of September, 1910, amidst general satisfaction, when the Governor paid a glowing tribute to the memory of the late Justice Ranade. He found in his writings signs of admirable

restraint which was too often absent from enthusiasm. Referring to the investigations of Mr. Ranade in the industrial problem of India, His Excellency said, "Mr. Ranade clearly saw that in twenty years preceding the time at which he wrote, an important movement was in progress throughout India and he was able to show the extent of the new developments which rightly attributed to the efforts of Indian people associated to a large extent the influx of British capital and enterprise. What he drew was this, 'we have to organise labour and capital by co-operation and to import freely foreign skill and machinery till we learn our lessons properly and need no help.' No advice could be wiser than this and I only wish that Mr. Ranade's investigations could be followed up by others. I am sure that the memorial could not have taken a more appropriate form than the Industrial and Economic Institute. I hope that the Science Institutes of Bombay and Ahmedabad would mark another great step in the direction in which Mr. Ranade wished his countrymen to move". In fine, we repeat what Mr. D. E. Wacha said of him in his Presidential Speech of the Congress of 1901 : "May India cherish his memory for ever and ever."



RAJANI KANTA SEN.

"It was, indeed, a great regret that before the vibrations of his song could be fully felt the poet was snatched away. The reliance on God which was the key-note of his writings, was rare in Bengali literature. It seems to me that God translated the poet to some region where songs could be sung without the throat and the auditors were more appreciative."

—Hirendra Nath Dutt.

His Career. Rajani Kanta, a great lyric Poet of modern Bengal, who in the course of a few years occupied a conspicuous place, by his composition of charming poems and songs, alike patriotic, devotional, and of social humours was born in the year 1866, in a village called Bhangabari under the jurisdiction of the Sirajganj Subdivision in the District of Pabna, now in the new Eastern Province. He comes of a famous Vaidya family which has the reputation for its affluence and high respectability. His father, Babu Guru Prasad Sen, was a Munsif and subsequently raised to the status of a Subordinate Judge, not long before his death. Rajani Kanta's uncle, Babu Govindanath, was the leader of his time at the Rajshahi Bar. Rajani Kanta passed the Entrance Examination from the Rajshahi Government school in 1884, and secured a scholarship. He lost his father when he passed the First Arts Examination, two years



Poet Rajani Kanta Sen.

later. He then took his B. A. degree from the City College, Calcutta, and having passed the B.L. Examination he joined the Bar at Rajshahi in 1892. Poets that generally possess tender heart, have nowhere achieved a marvellous success in the profession of law. Such was the case with Rajani Kanta and his income barely met his wordly expenses.

Rajani Kanta's place as a Poet. His poetic genius came to him as a legacy from his father, who had the reputation of a true Vaishnava and was known as a Vaishnava poet. He published a book containing numerous songs in the language of Vidyapati and Chandidas, the two great earliest Vaishnava poets in Bengal, who flourished in the fourteenth century. The work is of rare merit, and is considered to be a thing of beauty and joy. Ambuja Sundari, a sister of Rajani Kanta, has made her mark as a well-merited poetess of this part of the country. Rajani Kanta's greatness was foreshadowed in his infancy. It is said, he could sing when but a boy of 4 years and was lover of the immortal songs of Kaviranjan Ram Prasad Sen, the greatest Bengali poet of the 18th century, who distinguished himself through the patronage of Maharaja Krishna Chandra Roy of Nadia in Bengal. While yet a boy of 12 years of age, he used to translate into Bengali, his daily lessons from Chambers' Moral Class Book. His power of writing poems was first exhibited when he was barely 15, in a song describing the goddess *Kali*. It was so excellently composed that it was evident that the writer of the song would make his name, in time, as a great poet in Bengali literature. He was, besides, a good hand at composition in Sanskrit. Rajani Kanta composed in Sanskrit the memoirs of his student life, which bear the high water-mark of poetic excellence.

The poet's first production "Bani" appeared in 1904, and passed through the second edition in two years. Sir Guru Das Banerjea, ex-Judge of the Calcutta High Court, thus said

of the work :— “The small book ‘Bani’ is a valuable addition to our literature. The serious pieces are full of deep pathos and the comic portions are full of quaint humour.” His second work “Kalyani” was published in 1906, which has also undergone another edition. The two works have been most favourably commented even by the most fastidious critics of Bengal. The special feature of his writings was that they were full of humour and also steeped in the love of God,—humour tending to illustrate the various vices of our habits, customs and, above all, of those of our society. It is impossible to appreciate a poet from his biography. Lord Tennyson was not fully visible in his biography edited by his son. Poet Rajani Kanta was firm in his conviction as to Providence being the disposer of all. The most interesting feature of his writing was that he could dwell on thoughtful subjects in a sound masterly way as well as in plain humorous manner. All his publications demonstrate the fact that his poetical genius is as keenly perceptible in humours as in serious composition. As regards his songs, Babu Dinesh Chandra Sen, a writer of great merit in Bengali literature, remarked in a condolence meeting held in honour of the deceased poet, that “he had never heard such sweet and attractive songs as sung by the poet. Whenever he was depressed, he longed to hear Rajani Kanta’s songs. His songs were a soothing salve to his soul.” His exertions for the up-building of the nation will ever be remembered by his affectionate countrymen. The numerous valuable national songs he contributed to the poetry of Bengal will always prove a lasting value to the national cause as well as its literature. They touch a note of reality and pathos never known before in all our modern national songs. The other works of the poet, namely, “Amrita,” “Anandamayi,” “Abhaya” and “Bisram,” have a pathetic interest attached to them, because they were all composed when he was lying on sick bed in the Medical College Hospital

in Calcutta. The "Amrita" was published in April 1910, and passed through three editions in the course of three months after the first publication. It was composed with a desire for inculcating moral lessons in the simplest possible language and with homely illustrations. The "Bengalee" in its issue of June 1, 1910, thus noticed the work :— "A perusal of this work will convince anyone what a high class poetry and a powerful brain Babu Rajani Kanta is endowed with. Physical suffering and that of a most acute kind—has been no hindrance to his conception of these lofty thoughts and easy flow of language in which they have been so beautifully couched. The book contains 40 lessons—each expressed in four couplets of verses—every lesson containing the priceless jewel of a moral maxim. The thoughts embodied in them are mostly the poet's own. The lessons are fit for universal acceptance, being peculiar to no particular cult or sect. The maxims though limited within the compass of four couplets each, are remarkably lucid." The work, "Anandamayi," appeared in September, 1910, with an interesting introduction from the pen of Babu Sarada Charan Mitter, ex-Judge of the High Court in Calcutta. It contains a collection of lyrical poems, composed by the poet at intervals when he felt comparatively better. Here is the review of the work by the "Bengalee":—"The subject is 'Agamani' and 'Bijaya' 'Mahamaya's' exodus to the various stages connected with and the songs relate to her father's house, her tri-diurnal stay there and finally, her departure for 'Kailas.' They are descriptive of the places and the scenes, as well as the metaphysical phenomena prevailing at the different periods of the epoch. This work reminds us of some mediaeval productions on the subject as also the songs of Dasharathi and other poets of the modern age. A careful comparison enables us to hold that poet Rajani Kanta's songs favourably compare

with the best of them. In thought, and pathos, in elegance of style and flow of language, in sweetness of rhythm and music, they are such as will rank as the brightest gems in Bengali lyrical literature. Poet Rajani Kanta's exterior always betrayed a materialistic look articulate with wit and humour and none but those who had the pleasure of knowing him familiarly could know of the under-current of deep devotion that flew in the inmost core of his heart. The present songs lay it bare and present a photograph of the depths of his religious thoughts." The remaining two works were published in October, 1910, after the death of the poet. The book, "Abhaya" contains short poems in lucid and charming style and adapted to their tunes by the poet, who was himself a master in the art of music also. All his works, although worth many times the value, have been fixed at low prices. The work *Abhaya* has been published through the generosity of Maharaja Manindra Chandra Nandy of Cossimbazar, who has borne all its expenses. "Bisram" is the second posthumous publication of the late poet Rajani Kanta Sen. It is divided into two parts, the first being humorous and the second consisting of poems embodying marriage addresses. When reviewing the publication the "Bengalee" remarked as follows: "The poem entitled 'Our Country' illustrating the weakness of our countrymen in lacking the moral courage of admitting defeat sustained, is a vivid life-like picture finished with a masterly touch. No less beautiful is the poem 'Physiognomy,' the line of demarkation between the physiognomy of a poet and a Durwan is extremely funny—realistic withal. The benedictory poems are equally able, full of nice thoughts and toned in sweet musical rhythm. We believe this little book will form a valuable addition to Bengali poetical literature".

The time has not come to speak with finality of Rajani Kanta's place among the Bengali poets, but if he had not been

cut off in the prime of life, he would undoubtedly have turned his powers to far greater account than he was actually able to do. He died at the age of 44—an age when writers and literary men in Europe are sometimes at the commencement of their active life. The death of Rajani Kanta is a grievous national loss ; some of his poems, and more particularly his songs, will live as long as our literature. In another condolence meeting in Calcutta, a learned Pandit who was attracted towards the deceased poet by a certain song, remarked : “It seems to me that next to the Maithili songs of the Primæval Age, Rajani Kanta’s songs were the sweetest in the Bengali language. Rajani Kanta was really the Ram Prasad of the present age. All his poems and songs were steeped in the love of God. Comic or serious, all his compositions had the same view and that was love of God.” A particular friend of the poet thus describes of his humour : “Rajani Kanta’s humour is a thing, which none, who has ever enjoyed it, can afford to forget. His books give but a poor specimen of it. It used to appear in its best form in his conversations and light stories. Like Dinabandhu, whenever in a party, he used to be its life, and his companions were only left to laugh, giggle and guffaw. His wit sometimes grew into a sort of torture to his friends, who actually burst into fits of laughter—some of them were found rolling down while laughing almost out of breath.”

The Last Days of the Poet. In the latter part of 1909, Rajani Kanta was attacked with one of the dreadful diseases that can afflict our species, namely, cancer in the throat. He at first went for a change at Benares, but at last he was obliged to be admitted into the Calcutta Medical College Hospital, where he suffered for over six months. Though his physical powers were waning by inches every day, yet his mental powers and activities were unaffected while confined to bed in the Hospital ; he was in constant communion with his muse—his

pen was untiringly busy in producing his excellent poems and songs, which are marked by an uniform richness of thought and intensity of pathos. One who visited him in the Hospital, describes : " On seeing him, I was struck by his affability—he had already lost his power of speech and communicated his thoughts in writing. The poet evinced great solicitude for pleasing his visitor. The poet raised his head and attempted to speak but he stopped to do that. He found the poet a picture of hope—not the least trace of despondency was visible on him. There was not the faintest speck of pessimism in his ways though his inevitable end was drawing nigh." Another friend of the poet who visited him in his last days, thus narrates the incidents he had the good fortune to witness :—" Though the physique of the poet, under the attack of the dreadful disease, had awfully waned away, he retained the full measure of wit and cheerfulness natural to him". He narrated before a memorial meeting, some interesting anecdotes about the poet's last days and related how he used to compose poems in the Hospital even at the most acute stage of his sufferings. He observed that "the poet was extraordinarily quick at his composition. In his presence within half-an-hour, Rajani Kanta composed as many as eight poems published in the latter part of "Amrita" in its second edition. Once the poet was seen shedding tears. On being asked whether that was because of his sufferings, Rajani Kanta composed a poem instantaneously, saying that he was hearing the sweet music coming from the beautiful land where he was destined to go ; the thought that he was not yet able to enjoy it, pained him and that was why the tears". The immediate cause of his death was starvation. For five days continually he had absolutely no food or drink. Various means were tried to feed him both through the mouth, and the rectum, but to no effect. At this stage, the poet made signs to those at his bed-side with his, pale, cold hands showing

his belly and pointing up to the heaven,—sometimes shedding tears which glided down his withering cheeks, only to cause blinding floods of tears and sobs on the loving faces around him. At last, poet Rajani Kanta breathed his last on 13th of September, 1910, leaving behind his aged mother, who followed his son shortly after, 5 sons, 3 daughters and his disconsolate wife, a large circle of relatives and friends and his sorrowing countrymen to mourn his loss. Thus ended the worldly existence of one of the luminaries of the literary sky of Bengal, whom his countrymen so much loved both as a poet and a humourist of high order. The tragic death of the poet recalls the fact that 37 years before, the greatest Bengali poet on Blank-verse, Michael Madhusudan Dutt, who is well-compared as Byron of Bengal, also expired in a Charitable Hospital in Calcutta. It is truly said that poet Rajani Kanta had been snatched away before he was fully appreciated. Before we close the account of the life and labours of one of the greatest national poets of the present century that have flourished in Bengal, we quote below what the great Bengali Philosopher and educationist, Babu Hirendra Nath Dutt Vedantaratra, has said of the poet Rajani Kanta:—"It was, indeed, a great regret that before the vibrations of his song could be fully felt the poet was snatched away. He could write only for a few years. But during this short period he characterised his compositions by some features quite unique. The thoughts were his own. The reliance on God which was the key-note of his writings, was rare in Bengali literature. It was a very hard riddle to think why God stopped the sweet nightingale-throat of Rajani Kanta. He was remarkably sweet voiced. It seems to me that God translated the poet to some region where songs could be sung without the throat and the auditors were more appreciative. If we thought like this, it would give us a consolation in the midst of our sorrow".

SWAMI VIVEKANANDA.

"The passing of Vivekananda was like the flashing of a mighty star upon our wondering eyes, for, in truth, no greater, wiser, truer, holier soul ever dwelt among us than this marvellous man who has gone into the spirit life."

—Ella Wheeler Wilcox.

Family History. Swami Vivekananda, one of the greatest orators and spiritual thinkers that the world has ever produced and a great patriot and a true lover of his mother country, came of the well-known Dutt family of Simoolia in Calcutta,—well-known specially for its deep devotion to religion. His grandfather became a *sanyasi* in the evening of his life. His father Babu Viswanath Dutt was an Attorney-at-law practising in the High Court of Calcutta and was respected by men of his time. His mother is known to be a remarkable lady for her intelligence and sharpness of memory. It is said that she could reproduce a song after hearing it once. It should be a matter of deep congratulation that their son rose to a lofty height of glory not only by the estimation of his fellow countrymen but by the people of the other hemisphere of the earth.

Early Life. Vivekananda was born on January 9, 1862, at a time when India was in need of a reformer of his stamp.



Swami Vivekananda.

In his childhood, his parents called him by the name of Vireshwara, because of their getting of him after a devoted worship of Viseshwara at Benares. But at the time of his admission into school, his name was, however, changed to Narendranath. During his youth he showed his future eminence by his wonderful memory and a burning desire for holiness and spirituality. Having passed the Entrance Examination when he entered college for higher education, he became a close student of Eastern and Western Philosophy, and at one time prepared and sent to Herbert Spencer a criticism of his doctrines of philosophy. The great Philosopher, Spencer, was very much pleased at his note and encouraged him. Narendranath was not satisfied by only reading of those philosophical works but he endeavoured his best to know the truths lying in them. He graduated himself in 1884 from the General Assembly's Institution (present Scottish Church College) in Calcutta and prepared himself for some time for the Examination of Law.

Conversion to Vedantism. His intense desire for full realisation of the truths of the spirit grew keener as he was advancing in life. At first he joined the Brahmo Samaj and entered deeply into the faith, but knowing that his thirst for religion would not be satisfied by this doctrine, he left the Samaj and became anxious to enter into more deep and exhaustive doctrines of religion. One day, he was taken to that great and noble saint Sri Ramakrishna Paramahansa Deva by an uncle of his, who was a disciple of that sage; and this was the turning point of his life as the first interview between them made a deep impression on his mind. On the first day he sang religious songs at the request of that great sage and all present in his *Asrama* at Dakshinesvar were moved at his thrilling voice. From this time forward, Narendranath became a favourite disciple of Paramahansa Deva and learnt the invaluable truths

of Vedanta at his master's feet. Many a great soul had the honour of being a disciple of the holy Ramakrishna, but Vivekananda was the foremost of them all and he was greatly loved by his Guru who knew it well that as Divine Light dawned upon him no one would be more popular and competent to teach his principles than the gifted Vivekananda. On the death of Ramakrishna in 1886, his disciples resolved to form their lives on the lines instructed by their late master; and Vivekananda retired to the Himalayas for meditation and lived there for six years. During that time he had travelled to Tibet and studied the principles of the great religion introduced by Buddha. Vivekananda then travelled all over India and preached the gospel of the Vedanta, and at Khetri the Maharaja was converted into his faith and became his disciple. He then went to Madras and the people were so very moved by his thrilling utterances on religion that they decided to send him to Chicago in America to attend the Parliament of Religions as a representative of Hinduism. Vivekananda had readily approved of the suggestion and it was through the liberality of the Raja of Ramnad that he went to America in 1893.

Popularity in the West. It can be said that the popularity of Swami Vivekananda commenced from his very first speech on Hinduism before the Parliament of Religions and he at once became the central figure of the assembly. Before he came to the Parliament, he had to undergo what is known to be the God's examination, that is to say that the Swami had about to suffer from starvation in want of money, as the money given to him had in the meantime been exhausted. But it was due to the kindness of an old lady of Boston that he was saved from the crisis; and by the exhibition of his keen intelligence, deep knowledge and sweetness of manner that he received great honours from the distinguished men of the time. The Swami was clad in robes of a *Sanyasi* and the peoples of the West

were charmed by his appearance, dress and inborn gift as was displayed by him. The paper that he read before the Parliament of Religions had created a wide-spread sensation all over the land, when the *New York Critique* observed : "He is an orator by divine right, and his strong, intelligent face in its picturesque setting of yellow and orange was hardly less interesting than those earnest words and the rich, rhythmical utterance he gave them." His fame spread in America as a wild fire and invitations came in from all parts of the continent to deliver lectures on Philosophy and Vedanta Religion. He undertook an extensive lecturing tour in America and popularised the Vedanta Religion. Before he completed a year of his stay in America he had two American disciples,—Madam Louise who afterwards came to be known as Sister Abhayananda and Mr. Sandsberg, who became Swami Kripananda.

In October, 1896, Vivekananda went over to England and delivered some excellent lectures on Vedantism. During his three months' stay in England, the Swami vividly expounded the Vedas and Upanishads; and his labours there were also crowned with the success he deserved. An English newspaper thus wrote in its column about his works: "All sorts and conditions of men are to be found in London, but the great city contains just now none more remarkable than the philosopher, who represented the Hindu Religion at the Parliament of Religions held in Chicago." Within this short time he had three devoted disciples who were, Miss Margaret Noble known to be as Sister Nivedita; the late Mr. J. J. Goodwin who accompanied him wherever he went; and the late Captain Sevier who did valuable services when founding the *Advaita Asrama* at Mayavati (6,800 feet above sea-level) in the Himalayas.

Second visit to the West and works in India. Vivekananda, with some disciples, started for his Motherland on December 16, 1896, and was received with utmost cordiality by the citizens

of Madras, Calcutta and other places. The Swami then made an extensive tour through the country and everywhere he exhorted to make Vedanta a popular religion in India. He established two *Asramas*, one about six miles north of Calcutta and the other in the Himalayas for teaching *Brahmacharya*. He organised the Ramakrishna Mission, which has done brilliant works during the famine of 1897, and at all other important occasions. It has many branches all over India and their services are noble records of an useful institution in the East. In consequence of such heavy toil his health had completely broken down and he was attacked with Diabetes. Under medical advice, he in 1899 left for England and America, and after a short stay at California his health improved and he immediately took up his usual works. This time he remained for about one year in the West and did rare works of usefulness for the cause of Vedanta religion; and for its diffusion he founded the *Shanti Asrama* and Vedanta Society in San Francisco which still commemorate the name of its worthy founder. He was then invited to attend the Congress of Religions held in Paris in 1900, where he delivered addresses on Hindu Philosophy in the French language. But, alas! the health of Swamiji then completely broke down and he returned to India soon after. Though he was in idifferent health for about two years after his return to India, yet he engaged himself in the works for ameliorating the sufferings of his fellow countrymen. He started the Ramakrishna Shevasram for the help of saints; an *Asrama* at Benares; a Training Home for students in the name of 'Ramakrishna Pathsala'; and Ramakrishna 'Home of Service' at Benares for relieving the distress of the helpless persons.

Premature End of the Great Career. It was, however, on July 4, 1902, that Swami Vivekananda passed away from this mortal world leaving behind a series of lofty and glorified examples in the world of religion. A biographer has thus summed up his

many-sided qualities, which we quote below for the information of the readers :—

“ Swami Vivekananda's life was a short one. He lived only for 40 years, but how bright and beautiful is his career and how wonderful and magical is the influence he exercised. He had a majestic personality and rich, ringing voice. His facility of expression was remarkable. He utilized all these gifts in the cause of religion and ethics. He was thoroughly sincere and his heart was full of love and kindness towards his fellowmen. His patriotism was intense and he often dwelt with rapturous pleasure in his lectures and addresses on the greatness of India in her fresh and youthful days. His keen intellect and deep insight made him realize the great Truths of the Vedas which he spread broadcast among many a listening audience. His exposition of the Vedas met with remarkable success even in the least expected quarters. The key to his great success lies in the fact that he presented the Vedanta religion in such a light as not to do violence to the prevailing scientific doctrines and theories. In fact, he was constantly pointing out the harmony that existed between Vedanta philosophy and modern science. He explained the Hindu system of philosophy and showed what a mass of information and wealth of thought our Upanishads contained. He was a synthetic philosopher and a constructive thinker. His was not the business of the carping critic finding fault with this religion and picking holes in that creed ; but his was the grand Mission of preaching the Vedanta religion, the vast illimitable vista of Truth, which contains or has absorbed to itself the great Truths of all the religions and which can satisfy all sorts and conditions of minds. * * He defined Religion as Realization. This was the crucial idea which he wanted to fix firmly in the people's minds. He insisted on getting rid of the popular notion that by religion was meant blind faith and that Religion was something beyond the

pale of reason. On the other hand he often reiterated that Reason was an indispensable hand maid to Religion. Religion is the Realization of the Athman (the soul). * * Thus, we see that Swami Vivekananda was a man of brilliant genius and great powers of exposition who sacrificed his life on the altar of his great cause. His devotion, sincerity, sympathy and above all his glorious self-sacrifice are lessons which we may do well to deeply engrave in our hearts. He was the morning star of our Religious Revival and marks the beginning of the revolt of spiritual India against the materialistic philosophy of the West. He was untiring in preaching us union and harmonious living and warned us again and again, against fighting for favourite dogmas—and unrealizable ideals. His earnest words of advice for us are to realize the present conditions and do what we can for the benefit of our countrymen without paying any regard for enjoying the fruits of our actions. May his teachings hush up all discard among us and may the memory of the patriotic sage be ever green in our minds."

Teachings of Swami Vivekananda. Once a disciple asked, "how is it, Swamiji, that you do not lecture in this country? You have stirred Europe and America with your lecture, but coming back here you have kept silence?" Swamiji replied: "In this country, the ground should be prepared first; and then if the seed is sown, the plant will come out. The ground in the West, in Europe and America, is very fertile and fit for sowing seeds. What good will lectures do in a country like India which has become the birth place of disease, sorrow and affliction, and where men are weak in mind? Your duty at present is to go from one part of the country to another, from village to village and make the people understand that mere sitting about idly won't do any more. Make them understand their real condition and say, Aye brothers, all arise! awake! How much longer you remain asleep? Go and advise them how to improve their own

condition, and make them comprehend the sublime truths of the Shastras, by presenting them in a lucid and popular way. So long the Brahmans have monopolised religion, but as they could not hold their ground against the strong tide of time, go and take steps so that one and all in the land may get that religion. Impress upon their minds that they have the same right to religion as the Brahmans. Initiate all, even down to the *Chandalas* in these fiery *Mantras*. Also instruct them, in simple words, about the necessities of life, and trade, commerce, agriculture, etc. If you cannot do this, then lie upon your education and culture, and lie upon your studying the Vedas and Vedantas! Get up, and set your shoulder to the wheel,—how long is this life for? As you have come into this world, leave some mark behind. Otherwise, where is the difference between you and the trees and stones?—they, too, come into existence, decay and die. If you like to be born and to die like them, you are at liberty to do so. Show me by your actions that your reading the Vedanta has been fruitful of the highest good. Go and tell all “In every one of you lies that eternal Power,” and try to wake it up. What will you do with individual salvation? That is sheer selfishness. Throw aside your meditation, throw away your salvation and such things. Put your whole heart and soul in the work to which I have consecrated myself. First of all, make the soil ready, and thousands of Vivekanandas will in time be born into this world to deliver lectures on religion. You needn't worry yourself about that! Don't you see why I am starting orphanages, famine-relief works, etc? Don't you see how Sister Nivedita, an English lady, has learnt to serve Indians so nicely, by doing even menial works for them? And can't you, being Indians, similarly serve your own fellow countrymen? Go, all of you, wherever there is an outbreak of plague or famine, or wherever the people are in distress, and mitigate their sufferings. At the most you may die in the attempt; what

of that ? How many like you are taking birth and dying like worms every day ? What difference does that make to the world at large ? Die you must, but have a great ideal to die for, and it is better to die with a great ideal in life. Preach this idea from door to door and you will yourselves be benefitted as well as, at the same time, be doing good to your country. On you lies the future hopes of your country. I feel extreme pain to see you leading a life of inaction. Set yourselves to work—to work ! Do not tarry—the time of death is approaching day by day ! Do not sit idle, thinking that everything will be done in time, later mind,—nothing will be done that way ! ”

We take the following extract which expresses his opinions and ideas on education :—

“ Education is not the amount of information that is put into your brain. We must have life-building, man-making assimilation of ideas. If you have assimilated fine ideas and made them your life and character, you have more education than any man who can get a library by heart. If information would make education, libraries are the greatest sages in the world and encyclopædias are Rishis. The ideal therefore is that we must have the education of our country, spiritual and secular, in our own hands and it must be on national lines through national methods as far as practical. We must begin work. How ? We must start a temple ; must have a temple, for which Hindu religion must come first. We will make a non-sectarian temple giving only *Om* as a symbol. Secondly, along with the temple there should be an institution to train teachers and preachers. These teachers must go about giving both religion and secular education from door to door. Then the work will extend until we have covered the whole of India. Aye, we will go to every country under the sun and our ideas must be within the next ten years component of many

forces that are working to make up every nation in the world. We must enter into the life of every race inside India and outside India ; we will work."

We find him saying thus as to the different parts of religion in his most thoughtful and learned discussion on *The Ideal of a Universal Religion* :—

"We see that in every religion there are three parts—I mean in every great and recognized religion. First there is the philosophy—the doctrines, and the ideals of that religion—which embodies the goal, embodies, as it were, the whole scope of that religion, lays before its votaries and followers the foundation principle of that religion and the way to reach the goal ; next, that philosophy is itself seen to be concretely embodied in a mythology. So the second part is mythology. This mythology comes in, in the form of lives of men, or of supernatural beings, and so forth. It is the same thing as philosophy made a little more concrete, the abstractions of philosophy concretized in the more or less imaginary lives of men and supernatural beings. The last part is the ritual. This is still more concrete, and is made up of forms and ceremonies, various physical attitudes, flowers and incense, and many other things that appeal to the senses. In this consists the ritual. You will find that, everywhere, recognized religions have all these three elements. Some lay more stress on one element, some on the other. Let us first take into consideration the first part, philosophy. Is there any one universal philosophy for the whole world ? Not yet. Each religion brings out its own doctrines, and insists upon them as being the only true ones. And not only does it do that, but it thinks that the man, who does not believe in them, must go to some horrible place. Some of them will not stop there ; they will even draw the sword to compel others to believe as they do. Then again is there any mythological similarity, is there any mythological harmony, any universal mythology

accepted by all religions ? Certainly not. All religions have their own mythology, only each of them says "My stories are not mere myths." Nobody in the world, as far as I have seen, is able to find out the fine distinction between history and mythology, as it exists in the brains of these gentlemen."

Before we close our sketch on the teachings of Swami Vivekananda,—the teachings which are of great value and rare of its kind, we give below an extract from a passage which will speak of itself :—

"Do not talk of wickedness of the world and all its sins. Weep that you are bound to see wickedness yet. Weep that you are bound to see sin everywhere, and, if you want to help the world, do not condemn it. Do not weaken it all the more. For what is sin and what is misery and what are all these but the results of weakness ? The world has been made weaker and weaker every day by such teachings. Men are taught from childhood that they are weak and are sinners. Teach them that they are all glorious children of immortality, even those who are the weakest in manifestation. Let positive, strong, helpful thoughts enter into their brains from very childhood and not weakening and paralysing thoughts. Lay yourselves open to those thoughts. Tell your minds, 'I am He, I am He.' Let it ring day and night in your mind like a song and at the point of death declare 'I am He.' That is the truth ; the infinite strength of the world is yours. Drive out the superstition, that has covered your minds. Let us be brave. Know the truth and practise the truth. The goal may be distant but awake, arise and stop not till the desired goal is reached."

The other Aspects of his Genius. It will surely be interesting and instructive to know and learn the other aspects of his greatness. His exertions in the shapes of several institutions and his various speeches and papers will for ever serve as fitting

memorials to the valuable services that the Swami rendered for the betterment of the millions of mankind. His *Asramas* at Belur (near Calcutta) and in Benares and the celebrated Ramakrishna Mission, are the most magnificent institutions of its kind established in the last century. His enthusiastic speeches on *Gyana Yoga, Bhakti Yoga, Karma Yoga* and Vedanta and Hinduism will for ever shine in the range of religious literature of the civilised world. India weeps that such a mighty child has been snatched away at so early an age. The letters which he wrote during his absence from India and from India to other parts of the world were full of sound instructions. We find him writing from Japan in 1893 that: "Come, be men come out of your narrow holes, and have a look abroad—see how nations are on their march—Do you love man? Do you love your country? Then come, let us struggle for nobler and higher things—Look not back—no, not even you see the dearest and nearest cry—look not back but forward march." The place of Swami Vivekananda as a thinker, preacher and religious teacher is very high; he was one of the greatest social reformers that India has ever produced. He repeatedly said to do away with all the evils in our society, especially the caste distinction.

Swami Vivekananda had poetic gift in him. He wrote some poems which are similarly forcible in style and sublime in thought. We quote here a poem composed by the great Swami:—

"He that hath soothed a widow's woe
Or wiped an orphan's tear
Doth know there is something
Here of Heaven !

The life is short, the vanities
Of the world transient, but they

Alone live who live for others,
The rest are more dead than alive !

When will that blessed day dawn,
When my life will be a sacrifice
At the altar of humanity ! ”

We gather from an article on Swami Vivekananda that had appeared in an issue of the *Indian Daily News* in May, 1910: “But he was born a lover, and the queen of his adoration was his Motherland. Like some delicately poised bell, thrilled and vibrated by every sound that falls upon it, was his heart to all that concerned her. Not a sob was heard within her shores that did not find in him a responsive echo. There was no cry of fear, no tremor of weakness, no shrinking from mortification that he had not known and understood. He was hard on her sins, unsparing of her want of worldly wisdom, but only because he felt these faults to be his own and none, on the contrary, was ever so possessed by vision of her greatness.”





Dinshaw Edulji Wacha.

DINSHAW EDULJI WACHA.

"To know Mr. Wacha is to know not only one of the most enlightened public citizens of India, but to become acquainted with a marvel of untiring energy, a living encyclopædia of experiences and facts, and a brilliant and highly respected member of our municipal hierarchy. * * His enormous capacity for work, the intellectual keenness which he brings to bear on questions as they arise, his power of grasping and comprehending, what is beyond masses of figures, and, above all, the honesty of his efforts, have added weight to his counsel, however important the subject under discussion."

—The "Municipal Journal".

Early Career. The name of Mr. D. E. Wacha stands out prominent as a distinguished politician and statesman of the present century, not only among the Parsee Community of Bombay but among the Indian people generally. Mr. Wacha comes of a community which is conspicuous for acts of public munificence and philanthropy. The members of this race are the pioneers of commercial expansion and foremost in advanced and enlightened ideas in the present day. From a very long time this enterprising race—the race which has given birth to many illustrious men, has been doing many great works of public benefaction by which a considerable section of human race has greatly been benefitted. Mr. Wacha comes of a respectable middle class parents residing in the city of Bombay and was born on August 2, 1844—the year in which India witnessed the arrival of the first Lord Hardinge as Governor.

General and it is happy to think that we are writing the sketch of that valuable life at a time when his illustrious grandson has just taken over charge of the exalted office of Viceroy and Governor-General of India.

After receiving his elementary education, he was admitted to the Elphinstone Institution in Bombay at the age of fourteen where he read for four years. In October, 1858, he joined the Elphinstone College and won the commendations of his Professors. Before he had finished his course his father brought him up in mercantile business, as he was engaged in trade. Mr. Wacha had been at the outset trained in the Bank of Bombay. Thereafter he was the first Assistant in the Firm of Messrs. Brodie and Wilson, Public Accountants. He was known to be a youth of intelligent and painstaking character; and with its devoted application he soon became proficient in the art of public finance which has since stood him in good stead and enabled him to write so largely on the subject in the public and speak with authority on the platform of the Congress. Since 1874, he has associated himself with the Cotton Industry of Bombay and has been the Managing Agent of the two flourishing mills known as Morarji Gokuldas and Sholapur Mills. He has also been a Member of the Bombay Mill-Owner's Association for the last 23 years.

An Account of his Public Life. It was about this time that Mr. Wacha began to take active interest in Indian politics. It is said that he was inspired in the knowledge of journalism from that famous Editor of the *Times of India*, Mr. R. Knight. Between the years 1880 and 1887, Mr. Wacha was the most voluminous contributor to Mr. Malabari in his work of editing *The Indian Spectator*. His contributions therein, on many important articles political, financial, and local may still be read with profit. He edited the English columns of the *Kaiser-i-Hind*, from 1890 to 1909 in which his maturer views and

experience on all Indian problems of the day may be learnt. Mr. Wacha is an indefatigable worker for public causes which can be realised by the fact that he is closely associated with almost all the important public bodies. He is an active member of the Bombay Corporation and filled the coveted office of its President in 1901. The same year even a higher honour was bestowed on him by his countrymen, namely, the Presidentship of the Congress. He is member of the Mill-Owner's Association; a Trustee as well as the Honorary Secretary of the Victoria Jubilee Technical Institute; a Secretary of the Bombay Presidency Association since its establishment in 1885 and Joint General Secretary of the Indian National Congress since 1895. Mr. Wacha has written and lectured on many topics; such as, Indian Agricultural Problem, Indian Abkari Administration, Military Expenditure, Currency and other financial and economic topics, besides Education. On October 14, 1908, he delivered a lecture before the Graduate's Association of Bombay on the subject of "The Science of Commerce and Economics," which has been described by the *Times of India* as follows:—

"His theme is not new, but he presented it with a wealth of illustrations and cogent arguments that must be most agreeable even to those familiar with the advantages to be derived from a course of instruction in business economics".

Evidence before the Welby Commission. Mr. Wacha was one of the five Indians who gave evidence before the Royal Commission on Indian Expenditure, commonly known as Lord Welby's Commission, which sat in London in 1897. In his evidence he clearly reviewed and criticised the entire financial policy of the Indian Government and explained the subjects by quoting the numerous facts and figures. He strongly criticised the presentation of the annual Budget, expatiated at length on the growth of expenditure, specially military and conclusively

pointed out that exchange was simply a bogey to cover the many sins of the Army expenditure. He also reviewed railway finance and showed how the railways had lost in 50 years 50 crores of Rupees—a net loss at the rate of 1 crore per annum to the general tax payer. But the evidence must be read in full to appreciate the ability and industry Mr. Wacha had brought to bear upon the facts and figures he presented to the Commission.

A Pillar of the National Congress. Mr. D. E. Wacha is a great supporter of the National Congress. He was one of the enthusiastic workers for the foundation of the institution and since then he is said to have been 'an active worker in its behalf'. His connection with the institution has been conspicuously shown by his taking up the duties of Honorary Secretary since 1895 in which capacity he has to perform all its duties throughout the year. In 1895, he was the President of the Bombay Provincial Conference held at Belgaum when he broadly discussed the financial questions. In consideration of his all these brilliant services, Mr. Wacha had to fill a greater honourable position that could be bestowed upon him by his countrymen when in 1901 he was the President of the Congress held in Calcutta. Then the *Indian Daily News* of Calcutta thus summed up his many-sided qualities :—

"He is a successful man of business and a keen financial critic, and may be said to thoroughly represent the industrial phase of life in the Western Metropolis. He is much more a Bombay man than Mr. Perozeshah Mehta ; and he has all the good and bad qualities of that robust Provincialism. Mr. Wacha is a compact packet of nerves and electric vitality. He is never in repose and it is perfectly marvellous how he manages to stretch the ordinary twenty-four hours to a length of time to suffice for his extraordinary and his many-sided activity. He is by no means a rich man, although his chances of making

a fortune in cotton have not been few and he is by no means a famous man, although fame would long ere this have been within his grasp had he become a specialist. His talent is more than respectable, but his ceaseless movement unsettles that concentration on a single aim required either for the amassing of wealth or reputation. For over twenty years Mr. Wacha was *l'enfant terrible* of local politics in Bombay. At the Corporation, at the Mill-Owner's Association, in the Congress Tent, and at the Bombay Presidency Association, he was always ready to fight for what he conscientiously believed to be right, and no man was less ready to submit to the tyranny of expediency. He seldom stayed to measure his words and in the torrential flow of his public oratory he burst the trammels of grammatical construction with all the contempt of the Sage of Chelsea. There was no more picturesque debator in the Bombay Corporation, but there were few sounder critics. Mr. Wacha writes better than he speaks, that is to say from a pure rhetorical point of view. But in every other way both his writing and speaking are characteristic of his energy, his impatience of diplomacy, and his love of truth, as it appears to him. At the age of 57, he looks younger than most Indians of 40; a fact which must be attributed to the extremely simple life he leads. The pleasures of the table or of the drawing-room do not appeal to him. His ordinary attire is severely utilitarian and he has a horror of official honours. He is possessed of the ideal democratic spirit, and the gospel of his life is work. To elect such a man to the chief Indian political honour, for thus we must regard the Presidency of the Indian National Congress, is a departure from the accepted policy, and may have a far-reaching, let us trust a beneficial effect."

His Presidential address was highly spoken of as a specimen of remarkable production. *The Times of India* of Bombay

admitted that "it is due to him to say that during fifteen years of public life he has consistently revealed qualities that do not invariably distinguish those of his compatriots that enter the arena. Among those qualities we may place foremost his extreme sincerity; and to this must be added an indefatigable energy that would be conspicuous in New York and an indifference to place any distinction very unusual in this country." We give an extract below what he said in the commencement of the speech: "From my heart I thank you all for the honour you have done me in calling me to preside over the deliberations of your assembly which, to-day, enters on the seventeenth year of its career of national usefulness. It is indeed most kind of the gentlemen who, on your behalf, just proposed, seconded and supported my election in such complimentary terms, to observe that I have earned the honour by my steady devotion to the work of the Congress. For this mark of confidence I feel grateful to you, though you will believe me when I say that that work to me has been all through a labour of love. Let me hope that so long as health permits and this life lasts, it may be in my power to devote myself to that work with the same love, unflinchingly and unselfishly." In conclusion he said: "I repeat, gentlemen, that the liberal statesmanship of the Nineteenth Century has infused a new life into us. It has made the national pulse to throb quicker. It has raised aspirations which can never be allayed till they are reasonably satisfied. I have enough faith in the virtue of time and in the stern sense of British justice. Patiently we should await for the fruition of those efforts which the national party all over the country have been putting forth these many years. Time, as the poet says, is the artificer of all nations. It is only when our demands are fairly fulfilled that the existing dissatisfaction generally prevailing will cease. Then alone will contentment on the foundation of which alone rests the permanence of British Rule

prevail. There is a Providence watching the destinies of this hapless and helpless country. May that Providence inspire its rulers with wisdom, justice and sympathy to add another but brighter and purer page to the History of India. In the burning words of the eloquent Macaulay, let it record in the maturity of time that the British found a nation sunk in the lowest depths of degradation, ignorance and superstition, and raised it to the highest pinnacle of freedom and civilisation which it was in their power to confer."

An Expert on Finance. Since he established himself in commerce, he made finance the special subject of his investigation. By persistent industry and patience he has acquired a vast store of knowledge and experience of Indian Finance in all its branches. His financial knowledge has been well displayed in the various papers that he has contributed to the press and also in the speeches that he has delivered in Congress platforms particularly in 1892, 1898 and 1899. All these reveal his vast store of knowledge on Indian Finance and Economics. In 1890, Mr. Wacha wrote an excellent pamphlet on the agricultural condition of the Indian people, which shows what vast knowledge he has of even Indian agriculture. In 1910, a pamphlet by the name of *Recent Indian Finance* has been published which consists of five letters on finance that he contributed to the papers in that year. In its preface he says that "these papers will inform those who take an interest in the finances of the Empire how imperative is the necessity for effectually checking and controlling expenditure which for some years past has been allowed to overrun the normal revenue at a pace which is positively disquieting, if not alarming." In September, 1910, Mr. Wacha published what is really a work of historic interest, called "A Financial Chapter in the History of Bombay City." It gives a graphic and accurate account of the feverish share speculation which had overtaken Bombay

in 1864-65 during the progress of the American Civil War when cotton was sold at Liverpool at 20 to 24 pence per lbs. This work has been favourably noticed by the leading press in India and none has more appreciatingly reviewed it than the *Times of India*, which said :—

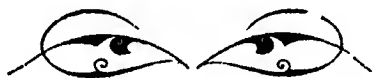
“We are glad that the mania has found its historian in Mr. D. E. Wacha, who has resurrected from the ephemeral columns of contemporary journalism a series of articles in which he described the causes of the mania, the rise and fall with life-like touches of the chief actors, and embodied them in a brochure which will form the standard history, and the most astounding episodes in the history of Indian finance. No one is so well equipped as Mr. Wacha for the discharge of this task. * * One of the most valuable chapters in Mr. Wacha's brochure is that in which he reveals the genius and history of the great project—the Backbay reclamation.* * Mr. Wacha has also rendered good service in bringing into clear relief the part played by the old Bank of Bombay on the mania. The inconceivable laxity on the part of the Directors and Managers of the Bank exercised a limning influence in exciting speculation. * * We can have never another mania in Bombay at all approximating the sixtees. But the period is so full of incidents and lesson that Mr. Wacha has performed a public service, as well as produced a brochure of absorbing interest in writing its history from inside.”

Man of an Ideal Character. Mr. Wacha possesses an ideal character combined with simplicity, grace and gentleness towards high and low, rich and poor alike. A Biographer has described his various virtues in a very appropriate language, which we are quoting below:—

“And yet how simple, how just, generous, unassuming, unpretentious! It only requires a couple of minutes' conversation with him for one to be impressed with his child-like simplicity and unostentatiousness. He makes

no difference between great men and little and all are equally welcome to enjoy as many hours of his time as one can wish. His winning and graceful manners at home, contrast with the bold and intrepid way in which he attacks his political opponents. He is, to use his own words once expressed in the Corporation, 'a lamb'—a lamb at home but a lion in the chase. Perhaps this aspect of Mr. Wacha's character needs how to be emphasised when public life is more or less influenced by private considerations and a spirit of intolerance of other people's opinions. We have yet to learn those virtues of public life which are the proud possessions of Western nations to sink personal differences for the good of the country. Mr. Wacha is incapable of creating an enemy for himself; deals with all in a spirit of candour, trust and confidence. "

It is hoped that a great man possessing such brilliant virtues may be spared long with health and spirits for the benefit of the millions of his countrymen whom he loves so dearly.



ASUTOSH CHAUDHURI.

“ Mr. A. Chaudhuri was one of those who for the first time struck the note of self-help and self-reliance in this country. His speech as President of the Bardwan Conference will always be remembered as one of the first political speeches in Bengal, perhaps in India, in which the people were asked to help themselves if they wanted others to help them.”

—The “ Bengalee.”

Family History. Asutosh Chaudhuri is a distinguished lawyer and patriot in Bengal. He is a member of the well-known Brahmin Zeminder family of Haripur, formerly in the District of Rajshahi, now in Pabna. Haripur is one of the oldest villages in the Eastern Province. The family obtained the title of Chaudhuri at the time of one of their ancestors, Ram Deva Dewan, who was the Dewan of the Sontal Rajas, and whom the Mahomedan Governor, as tradition goes, deposed and whose Raj was made over to the family now known as the Maharajas of Natore. The Dewan fearing the desecration of the dieties in the temples removed two of them, Shyam Rai and Mangal Chandi and swam across to Haripur at the dead of night. These dieties are still maintained by the family. The Raj family that very night took shelter in a boat and finding it unsafe, drowned themselves in the *beel*, now known as the *Santol beel*. On his mother's side, he is descended from the Roys of Kashinathpur, Pabna, who trace their descent from one of the twelve Bhunians of Bengal, who were territorial magnates and wielded large political powers in Mahomedan times. Asutosh is the eldest son of his father the late Babu Durgadas Chaudhuri, who was a scholar of the Hindu College and a pupil of Captain



Asutosh Chaudhuri, Bar-at-law.

D. L. Richardson, and one of the earliest members of the Subordinate Executive Service in Bengal, whose uprightness and straight-forward character have been highly spoken of by the late lamented Poet Nabin Chandra Sen in his autobiography.

As a Great Scholar and Lawyer. Asutosh was born in 1860. After the completion of his elementary education, he received higher English education partly in the Krishnagar College and partly in the Presidency College in Calcutta. He matriculated in 1877 and passed the First Arts Examination in 1879. He took his B. A. and M. A. degrees together in the year 1881, in which year he went to England and joined St. John's College, Cambridge. He took Honours in Mathematics and is entitled to the LL. M. degree of that University. At Cambridge he was one of the Editors of the College magazine named "The Eagle" being elected to that post by a large majority of his fellow-students. He was called to the Bar in the year 1886 and joined the Calcutta High Court in April of that year. He has been in a great many important cases, and it is not, perhaps, an exaggeration to say that he has been in almost all the big cases for the last 15 years, and takes rank amongst the distinguished Advocates who have adorned the legal profession. He is also widely known for his scholarship of English language and literature.

His Works of Public Usefulness. Asutosh has been and is now the Honorary Secretary of the Bengal Landholder's Association which took its rank among the premier Associations of India shortly after its foundation in 1901. He has done useful service in such capacity on behalf of the Landholder's of Bengal; and it is due to his influence that they were brought into touch with the educated middle classes of Bengal. He has been the Honorary Treasurer of the Association for the Advancement of Scientific and Industrial Education since 1904, and was one of the Directors of the Bengal Luxmi Cotton Mills, Limited.

Asutosh was one of those who originated the National Council of Education in Bengal for which he pays annually a handsome contribution towards the cost of its maintenance, and was until lately one of the Secretaries of that body of which he is now a Vice-President. He was one of the first elected Fellows of the Calcutta University and till lately was a member of the Senate. He is a Trustee of the celebrated Ripon College in Calcutta.

Services as a Patriot. In addition to his practice in the High Court and the services he has been rendering in such honorary capacities, Asutosh has taken a prominent part in politics, and has earned the esteem and respect of a large number of people in this country. For some years past he has been a regular attendant of the Congress sessions and is one of the important figures of that national assembly. He is not a silent listener of its discussions but warmly takes part in the deliberations. He was the Chairman of the Bengal Provincial Conference held at Burdwan in June 1904. His speech in the Conference which opened with the words, "A subject-race has no politics," has become a popular phrase all over India. That speech created an unprecedented amount of sensation and was the subject matter of discussion for months afterwards. His love of own country and its people have been prominently displayed since the memorable year 1905. Asutosh has delivered several important speeches pointing out the needs for our national regeneration. He was Counsel in several important cases in the High Court, such as, the Rangpur Special Constable Case, the Midnapur Conspiracy Case, the Jamalpur Damage Suit and the *Englishman* Libel Suit. There has been hardly a single industrial institution in Bengal in recent years with which he has not been associated. In February, 1908, the Bengal Provincial Conference was held at Pabna, his Native District, for which he bore a substantial share of expenditure. It was held at a critical period of the country,

when there was going on a party strife between the Moderate and Extremist sections, immediately after the dissolution of the Indian Congress at Surat. Asutosh was the Chairman of the Reception Committee of the Conference and the speech he delivered as such was appropriate in all considerations. We find him saying in a place:—

“We are so few that we cannot afford to stray. I do not see why it should not be possible for us to work together, for a common cause. Why should there be heretics amongst us—we who have a sacred mission to fulfil. I know that we as a people are unfortunately too critical in our habits of thought, too imaginative in our interpretation of words, that we are apt to look too far ahead of the present, and are often so highly strung that we are apt to break. We are too often led by sentiment and overlook facts. But all men cannot afford to be seers. It would be disastrous for the country, if we become prophetic in manner and method all atonce.”

Asutosh delivered a most striking speech on the 16th October, 1909, at the fourth anniversary meeting of the Partition of Bengal held in Calcutta. The lesson that he preached is one of manliness and patriotism. At the outset of the speech he struck a dominating note as follows:—

“Heaven helps those who help themselves. A nation’s destiny is in its own hands. We alone can make or unmake ourselves. We cannot be made, or unmade, by any other human agency. We alone are the masters of the situation. Present environments may limit our activities, may, for time time circumscribe the sphere of our work, but they are in their nature variable, not by any means of permanent factors, which can create or control our future. Once we realise that fact, and act upon it, we are a nation. ** Self-consciousness and self-respect go together. Let us endeavour to be a self-respecting nation. Unless we have confidence in ourselves and

an earnest faith in our future, we shall never make any advance."

Again he said :—

"The moment we cease to clamour for special concessions, and equip ourselves on the basis of equality, we lay the foundation for a sturdier manhood. It is demoralising to beg for privileges. It is humiliating to get them. All communities should stand hand in hand, on the same plane and work for the common good of all, for India our motherland. In thy strength is mine—the strength of each adds to that of the other. Let us assert the principle and try for its acceptance. Supine submission in such matters is fraught with danger. Suicide is an offence against the state, I believe, according to all economic standards. But before political forces can be of any value, social forces must be organised. No community has any political value without education and wealth. Political power is difficult to acquire, much more difficult to retain. I wish we could for a time cease to think of politics and devoted ourselves to the question of social regeneration. Remember that economic causes, if not the sole factors, are undoubtedly the dominant factors in the transformation of communities."

As to the diffusion of commercial enterprise, Mr. Chaudhuri suggests as such :—

"It is also admitted that there is nearly always a sufficiency of food in India to feed all the people within its limits, but our rural families are so poor that they are unable to save in normal seasons even eight rupees in the year as an insurance against death by starvation, when the crops fail. How can we help them? God grant that we may be able to help them. Nothing will be of any avail unless we are able to help them. Let us go forth amongst the poor of the land. Break the fetters of caste. Rise above the tyranny of prejudices. Be men, learn and teach little handicrafts. Let each cottage in

the land learn some industry. Create a new brotherhood, greater and nobler, firmer in faith and sturdier in resolve, the true sons of our glorious motherland. Go forth amongst the depressed classes, take them by the hand. If you have wealth and education, share it with them. Political power will come in train of material prosperity. Don't be disheartened because we have not the means for engaging in large commercial undertakings."

Lastly he said:—

"My dear young friends, the students of Bengal, what have you to do with politics. You are the future hope of our country. Be students in the true sense of the word. Let no one amongst you so behave as to make us hang down our heads in shame. Your work is to learn. Learn to be good and great. Isolate yourselves altogether from matters of State, you have nothing to do with them. We have little to do with them. Serve your country in the only way you can. Strengthen yourselves in every way, in intelligence, physique and character, and then you will succeed where your elders have failed. They may have failed in their duty by you. They may have been weak and uncertain, they have perhaps not been able to break through traditions, but they belong to you as you belong to them. Make not their endeavours more difficult. It is needless to say that nothing great has ever been achieved through the path of moral debasement. Self-restraint must precede self-regard. Patience and self-control are great virtues. Patriotism is Religion."

Asutosh approved the general principles of the Council Reform Scheme saying that "the country is, of course, thankful for the enlargement of the Councils, and we consider that it is a great step forward to have a non-official majority in the Provincial Councils. So far as the Zemindar class is concerned, they have obtained a very fair number of representatives. He disapproves the differentiation between the Hindu and

Mahomedan electorates; and is of opinion that the educated classes will be in a minority, at any rate, for the first three years." In February, 1911, he was appointed to the Committee to advise the Government of Bengal regarding certain amendments of the Bengal Council Regulations for the provision of representation for the educated middle classes and the decision of the question of direct voting instead of voting by delegates.

A man of Ideal Character. Asutosh is a man of kind and charitable disposition. He has stretched out his helping hand in many good causes of the country. We name some of his prominent objects of charity, his monthly contribution of Rs. 250 for the National Education in Bengal so long he will remain in the legal profession; he gave Rs. 1,000 for the improvement of the Pabna College; Rs. 2,500 for the construction of the proposed Federation Hall in Calcutta; Rs. 500 for the Bengal Technical Institute now amalgamated with the National Council of Education and Rs. 2,000 for the construction of the new Ripon College building in Calcutta. His monthly contribution to poor students have for some years averaged Rs. 200.

He and his six brothers have all been educated in England in addition to their being graduates of the Calcutta University. Asutosh was married in 1886 to the daughter of Babu Hemen-dra Nath Tagore, the third son of Maharshi Devendra Nath. Mrs. Chaudhuri is considered one of the finest Indian musicians and their daughter promises to keep up the reputation of the mother. He has now two sons in England one qualifying for Architecture and the other for the Historical tripos. Such is the sketch of the life and labour of Mr. Asutosh Chaudhuri, perhaps the most remarkable personality in the Calcutta Bar for his practice, education and general culture and discriminating patriotism. May the Almighty grant him a long life of usefulness.

NAWAB ABDUL JUBBAR.

"You were for many years the trusted adviser of Government in all matters affecting the interest of the Muhammadan Community, and to this day we have in you a friend and counsellor to whom we never turn in vain."

—Sir Edward Baker.

Family History. Like the members of many of the Mussalman families resident in the Sircar Sherifabad of Ayeen Akbery which as its name signifies is the abode of nobility and comprises the whole of Burdwan and parts of Murshidabad, Birbhum, Hooghly and Bankura. Nawab Abdul Jubbar claims his descent from a very ancient stock of Arabs who were almost contemporaneous with the great Arabian Prophet. His lineage can be traced from Osman the third Caliph. In the early days of Islam when the Islamic religion was just making its way in the different directions of the world we find a few descendants of the Caliph who had by their religious mode of life and devotions grown to be regarded as saints playing their part in the great movement for the propagation of Islam in the wide world outside Arabia. Among the religious emigrants to India was one Makhdum Shah Fakharuddin Zahedi who settled at Meerat where his tomb still exists. It is said of him that he was directed by his father Shahabuddin Kabir Koreshi who was for 40 years the Imam or leader of the Hanifite sect in Meeca to proceed to India and stop wherever his camel sat down. This was how he came to settle at Meerat where he passed the remaining days of his life. One of his descendants Makhdum Shah Budruddin Budrul Alum, better known as Pir Badar, received charge of the

ecclesiastical Government in Eastern Bengal and established his monastery at Chittagong where it still remains. Owing to the divineness of his character and devotional practices people attributed supernatural powers to him ; in fact he was supposed to have the control of the waters as it is evident from the fact that the navigators in Bengal particularly those belonging to the Chittagong side invoke his assistance when their boats are in danger. Tradition furnishes us with several interesting anecdotes of his life which enshrined as they are in the memory of the posterity have made him to be regarded as a saint of the highest order. It is enough to quote one of them here. Pir Badar once in the course of his travels stopped in the house of a certain person in a village in East Bengal. He arrived there in the evening. The master of the house not finding it possible to make any better arrangements for feasting the attendants of the Pir at that time killed a cow which had a calf of about a few days old and thus managed to provide supper for the guests. Early in the morning while the Pir was engaged in his ablutions preparatory to his morning prayer the calf came running to him and begun to rub its head against his feet in the most supplicating manner. He at once sent for the master of the house and ascertained on inquiry the fact that its mother had been slaughtered for feeding his (Pir's) followers. He touched the calf in token of his sympathy for the loss of its mother. No sooner he did this than the calf vanished from his presence and was seen no more. In order to prevent the commission of any such acts of cruelty for their entertainments in future he prohibited the use of animal food by his descendants but a few years later on the prohibition was through the intervention of his friends partially withdrawn and its operation was limited to one month in the year—the month in which the slaughter took place. Hence the custom of abstaining from animal food in the

family of the Nawab during the month of Rajab has prevailed and is followed with the strictness of a religious observance. Subsequently Pir Badar returned from Chittagong to Behar where his family resided. His tomb commonly called "Choti Dargah" is situated in the town of Behar and is an object of veneration. Individuals supposed to suffer from the visits of evil spirits come to it for relief. One of his descendants Shah Muzaffar Zahedi who was the spiritual guide of Shah Shuja came to Gour and lived there. His son Shah Hayat Mazid Zahedi married Halima Bibi who belonged to the family of a Mussalman saint, Moulana Hamid Danishmand of Mongolcote in the District of Burdwan and obtained in dowry the village Kashiarah where the family resides at present.

Nawab Abdul Jubbar is the sixth in descent from Shah Hayat Mazid Zahedi and is the son of Khan Bahadur Moulvi Gholam Asghar Zahedi. He claims as high a pedigree on his mother's side as he does on that of his father. His mother belonged to the family of a Mussalman saint Shah Raje Bandigi whose tomb is in Paharhaty a village in the Burdwan District where the Nawab was born on the 24th of October, 1837. Khan Bahadur Gholam Asghur was a staunch Mussalman and good oriental scholar. He entered the Government service in 1810, and by dint of his abilities and owing to his strict regard for honesty and justice which did not fail to attract the attention of his superiors wherever he worked obtained the post of Principal Suddar Amin, the highest judicial appointment, then open to the natives and retired in 1856. He helped the Government officers in Birbhum with his valuable advices during the Santhal insurrection in 1855, in recognition of which and of the many valuable services he had rendered, the Government of Lord Dalhousie conferred on him the title of "Khan Bahadur"—a title then rarely bestowed. He possessed independence of character and a

dauntless moral courage—qualities which were fully inherited by his son the Nawab as would be disclosed in the course of the narrative.

Early Life. Nawab Abdul Jubbar began his education at home as was usual with the sons of Mussalman gentlemen of the time. He was educated in the Maktab till he acquired a good knowledge of the Persian language and literature and of theology. His father like other Mussalmans of his class was prejudiced against English education and would not consent to his admission to an English school. In 1846, however, Mr. Raikes, then Judge of Midnapore and afterwards President Judge of the Sadar Dewani Adalat invited the Khan Bahadur to an evening party on the occasion of the celebration of his daughter's birth-day and asked him to bring with him his children, if any. The Nawab was then 9 years old and the father took him to the party. Mr. Raikes made very kind enquiries regarding the education of the boy and was told that he had not been learning English. Next morning Mr. Raikes sent for the boy and without the father's consent wrote to Mr. Tydd, the Head Master of the Government School at Midnapore to admit him. Nawab Abdul Jubbar passed his Entrance Examination in the first division from the Calcutta Madrassa in 1857—the year in which the Calcutta University was established and joined the Presidency College.

In Government Service. In April 1859, Moulvi Abdul Jubbar was appointed a Deputy Magistrate and Deputy Collector by Sir Frederick Halliday and posted to the head quarter station of Tipperah. He passed the departmental examinations quickly and well and during the short period he worked in Comilla, he earned the good opinion of his superiors. We quote here the remarks of Mr. C. H. Metcalfe, the Sessions Judge and of Mr. J. D. Gordon, the Collector of Tipperah about him in the first year of his service. Mr. Metcalfe said

“Moulvi Abdul Jubbar is a very promising young officer. He is creditably ambitious, studies local and English law and writes his decisions in very fair English. I have no doubt that he will distinguish himself hereafter.” Mr. Gordon remarked “Moulvi Abdul Jubbar Deputy Magistrate passed his examinations well and performed work generally in a style that promises well for his future career.” Perhaps as a reward for the able manner in which he discharged his duties there he was, though a very junior officer, placed in charge of the Bhowanigunje (now Gaibanda) Sub-division. The reputation he had then earned steadily increased as he passed stage after stage in his official career till we find him at the end an officer distinguished for his abilities, uprightness, judgment and extreme independence of character. He never failed to impress those with whom he was brought in contact with his sterling merits. Mr. C. F. Worsley, Collector of Muzaffarpur remarked “I esteem him highly both in his public and private capacity.” The Nawab served in Rangpur, Pabna, Monghyr, Muzaffarpur and Patna and also held charge of several important Sub-divisions such as Serajganj, Jamui etc. In 1871, when the Road Cess Act came into operation he was selected by Sir George Campbell, the then Lieutenant-Governor to introduce it into the District of Monghyr and on the satisfactory completion of that work was transferred to Muzaffarpur in the same capacity. The following is what the Secretary to the Board of Revenue wrote about him in his letter to the Commissioner of, Bhagalpur in connection with the assessments under the Income Tax Act. “I am directed to request that you will inform Moulvi Abdul Jubbar, Deputy Collector, Jamui Sub-division in Monghyr of the Board’s satisfaction with the manner in which he had performed his duties in connection with the assessments under the Income Tax Act and that he will be specially mentioned in the

Board's Income Tax Report to Government." He was also in charge of the Excise Department while in Pabna and Patna and ably conducted it. We cannot resist the temptation of mentioning an incident of his official life which is gratefully remembered by the people in Monghyr. He was waiting at Jamalpur for the train to go to Monghyr when a few Hindu ladies came and sat in front of the ladies' waiting room—the gentleman who escorted them having gone out to see something. At this time an Eurasian ticket collector rudely ordered them to go out as the rule was, he said, to clear the platform of passengers when the train was expected. The ladies found themselves in a sad predicament their male attendant being absent and got frightened. The Nawab noticed it, hastened to the spot, remonstrated with the ticket collector and told the ladies to remain where they were. This offended the Railway officials who assumed a threatening attitude and moved not an inch from the spot till the male relative of the ladies joined them and took their seat in a second class compartment reserved to Howrah. The Traffic Manager in a letter to the District Officer complained of obstruction in the discharge of the ticket collector's duties, but the Government of India to whom the complaint had been submitted through the proper channel approved of the Nawab's action and found fault with the Railway people although the District Officer and the Commissioner declined to support him. In 1872, when a selection was made of officers fit to exercise the enlarged powers conferred on the Magistrates by the Code of Criminal Procedure, Sir George Campbell invested the Nawab with the extensive powers of a Magistrate of the first class and he was one of the few Deputy Collectors who had the power of the Appellate Court under Act VII B. C. of 1876. In 1884, he was transferred from Patna to Alipore and nominated to a seat in the Bengal Council by Sir Rivers Thompson. After

serving therein for two years, he was reappointed for another term in 1886. In 1893, Sir Charles Elliott nominated him to his council where he worked until he took leave preliminary to his retirement from the post of the Suburban Police Magistrate at Alipore. He officiated more than four times as Presidency Magistrate of the Northern Division, Calcutta and acted once as the Superintendent of Stamps and Stationery. We have quoted the opinions of some of the District officials about him and we might reproduce below the remark of the High Court made in their judgment in a case (Naba Gopal Shah versus Ajudhia Singh) "It appears that the petitioners in this case were charged with offences under sections 225 and 353 of the Indian Penal Code. They were tried by Moulvi Abdul Jubbar, a Deputy Magistrate with first class powers at Alipore, and a gentleman, as everybody knows, of very considerable experience, and one who has officiated in this city as a Stipendiary Magistrate in the Northern Division of the town certainly on one occasion for a considerable length of time, and whose conduct of business left nothing to be desired." When he had charge of the Suburban Police Court he wrote to Mr. Baker (now Sir Edward Baker) a letter expressing his desire to retire from the service and in reply Mr. Baker very kindly wrote among other things as follows : "It is always a pleasure to work with a gentleman like yourself whose courage, independence and integrity are known throughout Bengal. It would be a misfortune if your services should be lost to Government a day sooner than your health would necessitate. I would therefore counsel you to hold on." In 1895, he took leave and went to Mecca on pilgrimage ; and retired from the British service on pension in that year. In consideration of his long and faithful services the Government awarded him a special pension and we give below an extract from a despatch No. 266 dated Simla the 16th September, 1896, from the

Government of India to the Secretary of State recommending the grant of a special pension to him. "It is however represented by the Government of Bengal in connection with the present application that the Moulvi's services have not only been exemplary in his capacity of a Deputy Magistrate but have also been distinguished in other Departments which have brought him in direct contact with the Heads of the Administration and have enabled him to assist the Government very materially on various occasions when his advice has been sought. He has been and is still regarded as the trusted adviser to the Local Government on matters affecting the interests of the Muhammadans. He moreover holds a very high position among Bengal Muhammadans and has been appointed a member of the Bengal Legislative Council on no less than three occasions."

As Prime Minister of Bhupal. In 1897, two years after his retirement from the British service, Her late Highness Shah-jahan Begum of Bhupal appointed him as her Prime Minister with the approval of Lord Elgin. He held the post for 5 years. The way in which he acquitted himself in the capacity of Vizir was most satisfactory. He effected improvements in many directions, placed the finances of the State on a satisfactory footing and thoroughly overhauled the administration of justice. While there he displayed the qualities of his head and heart in a marked degree and earned not only the unqualified praise of the Begum but also whole-hearted gratitude of her subjects for his evenhanded justice and many beneficent reforms he had introduced. The following extracts from the political administration report of Central India Agency for the year 1907-1908 clearly shows that no sooner Moulvi Abdūl Jubbar assumed the office of the Vizir of Bhupal than he set his stamps upon the affairs of the State. "With the death of Inteaz Ali and arrival of his successor

Khan Bahadur Moulvi Abdul Jubbar, C. I. E., the complaints which had been so frequent and systematic against the revenue administration of the State ceased, and during the year under report nothing further has been heard of them. Many changes in the personnel of the administration have been made with advantage, and some still remain to be made. There is no doubt that the tone of the administration has improved considerably since the new Vizir assumed office, and when he becomes more familiar with the work, and has more leisure, better result may be expected." Again in the next year's report we find the following :—"I again have pleasure in drawing attention to the improved administration of the State by the Minister Moulvi Abdul Jubbar, C. I. E., who has continued throughout the year to discharge his duties with marked success and has gained the gratitude of Her Highness' subjects." One of the chief reforms he introduced was in connection with the land revenue administration. Before his time, the settlement was made with the farmers for short terms. Moulvi Abdul Jubbar found out at once that the farmers took no interest in the improvement of their tenures but all that they aimed at was to squeeze out of the cultivators as much as they could by rackrenting them. He therefore obtained the sanction of Her late Highness to a settlement for 30 years which not only considerably curtailed the cost of settlement the State had to incur in consequence of frequent renewal of leases but he induced the farmers to spend money on the improvement of the tenures and of the produce of lands. That he had the welfare of Her Highness' subjects at heart, is apparent from the many reforms he effected. We may relate a few instances of these. He rescinded the orders of his predecessor in office under which the rayets were not allowed to clear the jungles growing on the borders of their lands which

as a matter of course deteriorated the productive power of the soil. He brought the management of the forests on a line with that prevailing in the British Territories making due provisions for the preservation of such trees as produced timber and materials for building purposes. Moulvi Abdul Jubbar got the sanction of Her late Highness to a scale of travelling allowances for them. Shop-keepers from Bhupal followed the camp and the men were to purchase from these shops all they wanted and were not permitted to leave the encamping ground on any pretence. Moulvi Abdul Jubbar thought that foreign subjects who sought employment in native States on small salaries could scarcely be immaculate and during his incumbency none but the Bhupalees were appointed to posts for which they were qualified. These and many other acts of kindness and justice endeared him to the people of Bhupal and made his name a household word throughout the dominion. He was so much loved that when he resigned his appointment there was not a soul at Bhupal who did not feel grieved to part with him. On receipt of the news of his resignation the late Sir John Woodburn wrote to him as follows: "The news of your retirement came to me with a great shock. It has come so suddenly that I fear that the cause was a disagreement with the Begum. At least you carry away the recollection of a service to Bhupal, that the State will long hold in respectful memory, because it was one of unflinching integrity and justice." Sir John was right in attributing the resignation of Moulvi Abdul Jubbar to a disagreement between him and the new Begum. He resigned the post of Vizir in 1902. Among others that bore testimony to the success of his administration of the State was Major Impey, the then Political Agent of Bhupal, who wrote to him as follows: "I have received your letter stating that you have made up your mind to retire from the service of Her Highness the Begum.

Her Highness also informed me that she has accepted your resignation. You have not informed me of the reason for coming to this decision, and much as I may regret your departure I can only under these circumstances accept the 'fait accompli'. You had the satisfaction of knowing that among the various difficulties of a native State your reputation for honesty and evenhanded justice has been maintained, and I am aware what improvement in the administration of law has taken place during your tenure of office in Bhupal."

Decoration with Honours. Moulvi Abdul Jubbar was at first made a 'Khan Bahadur' in 1892. He was decorated with a C. I. E. in 1895, and was made a Nawab in 1910. The conferment upon him of the title of Nawab was a source of great pleasure to his friends and acquaintances of every caste and creed. Congratulatory telegrams and letters came to him from near and distant places. At the investiture ceremony at Belvedere on the 30th August, 1910, when His Honour the Lieutenant-Governor, Sir Edward Baker, addressed the recipient of the Sanad as follows :—

"Nawab Abdul Jubbar, Khan Bahadur, I have great pleasure in handing to you the Sanad of the title of Nawab which has been conferred upon you by His Excellency the Viceroy and Governor-General of India. This distinction has come to you late in life ; for you first entered the service of Government so far back as 1859, and it is now 15 years since you finally retired from active employment. During that long period you have filled a great variety of public offices, and in every one of those you have earned the esteem and respect of all with whom you were brought in contact. In the important office of Prime Minister of Bhupal, a post which you held for some years after retirement, you established a high reputation for integrity and even-handed justice. You were for many years the trusted adviser of Government in all matters affecting the interest of the

Muhammadan Community, and to this day we have in you a friend and counsellor to whom we never turn in vain. I was first privileged to make your acquaintance so long ago as 1878, when I was newly-joined Assistant at Patna and I well remember receiving at your hands instruction in the rudiments of Road Cess Administration together with, some other branches of official work. Since that distant time we have frequently met, in different places and different capacities, but always with a constantly increasing regard for your heart. It may be perhaps that titles and decorations have little attraction for you personally but I am glad to learn that the distinction which has now been conferred upon you has been a source of unfeigned pleasure and congratulation to all Muhammadans throughout the two Provinces of Bengal."

Works of Public Usefulness. While in Calcutta he evinced much interest in all matters of importance connected with the welfare of his community, social and educational—and is also known to have taken part in discussions of a political nature affecting the people of India as a whole. He was a member of the Muhammadan Educational Endowment Committee held in 1886, under the presidency of the late Sir Charles Paul. He opposed the proposal for applying the income of the endowed properties of the Mussalmans to the establishment of colleges for imparting English education to the boys of his community on the ground that it was far from the intention of the donors that any but religious education should be paid for from the income derived from such properties. His opinion in the matter was upheld and the proposal fell through. He was also a member of the Public Service Commission over which Sir Charles Turner presided when it sat in Calcutta. He opposed the proposal of the late Sir Syed Ahmad that all appointments with a salary exceeding

Rs. 200 a month should be given only to those who were educated in England. He presided at a meeting held in the Town Hall, Calcutta, on December 3, 1909, to protest against the ill-treatment to which his countrymen in South Africa were subjected.

The Social Aspect of his Life. Having so far taken a survey of his career from his childhood to the end of his official life, it is necessary that we should turn our attention for a little while to the social side of his life. Being a scion of a noble family he is respected by the Muhammadans throughout Bengal. The nobleness of his character distinguished him throughout his life both in his public and private capacity. He is a Mussalman of the old school and has strictly followed the habits and customs of his forefathers. He is thoroughly conservative in his manners and social habits, and deeply regrets the apism that has begun to characterise our young men. He never loses the opportunity of deprecating the modern spirit of change that distinguishes the alumni of the English Universities and condemns in the strongest term the tendency to imitate the Europeans. He is firm in his religious faith and has a matter of principle abstained from dining at an English hotel or with an European in the house of the latter. Not that religiously speaking there would be any harm in doing so if the food provided is free from all objectionable ingredients but the difficulty lies in the fact that it is not generally so free. We are reminded of an incident in the life of our subject bearing on this point. During the Viceroyalty of Lord Dufferin he was once invited to a State Dinner at the Government House. In response to the invitation he went to the Government House but instead of joining in the dinner, he sat down in an ante-chamber. Her Excellency Lady Dufferin came and sat with him till the dinner was over. In reply to her question he said he was unable to partake of the hospitality because

the dishes served contained in some cases articles which a Mussalman could not lawfully eat and it would be awkward to ask every time a course was served what it was. Her Excellency expressed her agreement with his views.

A man of Deep Religious Feeling. He has ever been regular in the performance of the duties which religion has imposed. He has prayed when the time for prayer has come whether he had been in the train or at a garden party at the Belvedere or in the council chamber. Such an ardent follower of religion could not but command the respect of those who know him whether they are within or outside the pale of Islam. Nawab Abdul Latif Bahadur was one of his best friends. A great man himself among the modern men of Bengal he was his coadjutor in all movements concerning the welfare of the Muhammadans. The late Nawab Bahadur entertained a high opinion of Moulvi Abdul Jubbar's piety and independence of character and expressed at his death-bed that the Moulvi should preside over his funeral service and accordingly the latter conducted the funeral prayer. Sometime back the Moulvi wrote in Bengali a book under the title of 'Islam Dharma Parichoy' by way of a protest against the modern spirit of change which was inconsistent with the religion and social customs. He has also written two small books in Urdu for the instruction of the Muhammadan girls in matters, religious and social. Though not a rich man he has taken a pleasure in relieving the distress of the poor relatives and neighbours and spends no less than one fourth of his income for the purpose..

Such is the history of a life full of lessons to those who wish to profit by his examples.



NARAYAN GANESH CHANDAVARKAR.

"The Hon'ble Sir Justice N. G. Chandavarkar, is one of the foremost amongst the educated sons of India, who takes a leading seat in the councils of the people and whose name is reverently and affectionately mentioned in almost every Indian household."

—The "Pioneer."

Early Career. Sir Narayan Ganesh Chandavarkar, a lawyer of great ability, a man of culture, an earnest political and social reformer and a sound educationist of the present Century was born in a respectable Brahmin family in the district of Canara in the Presidency of Bombay in the year 1855. He has not descended from a wealthy family, as with the case of most of the illustrious sons of India. Young Chandavarkar received his early education in the English school of the same district and passed successfully the Entrance Examination of the Bombay University in 1872, while yet a lad of 16. He came to Bombay in 1869, and in January of 1873, he was admitted into the Elphinstone College, where he showed his mark of a brilliant student by carrying away two prizes,—the Raja of Dhar prize and the prize for the best essay on "English Monasteries and their Dissolution." In 1877, he graduated B. A. in the first class and won the James Taylor Prize, and brought in his appointment to the Junior Dakshina Fellowship. Dr. Wordsworth, the then Principal of the College, was highly impressed with his abilities and character and said "Mr. Chandavarkar was remarkably painstaking and industrious, his original compositions were very distinctly above the average merit, and a person of considerable literary culture, but

singularly free from presumption or vanity." Before the Doctor left India for good, he had the satisfaction of seeing his loving pupil to be a lawyer of good repute and a respected citizen of Bombay.

As a Successful Lawyer. Soon after leaving college, Mr. Chandavarkar became the editor of the English columns of the *Indu Prokash* in 1878, which he continued with marked success till 1891. In the year 1881, he took the degree of L L. B. in the first class, and obtained the Arnold Scholarship on securing the highest marks in Hindu Law. He was in due course enrolled as a Vakil of the Bombay High Court, and soon rose in the profession. He has had a most successful career which he has been fortunate enough to acquire in a very short time. He received offers of valuable employments more than once, but he preferred to continue in the profession, which is according to a remark of Mr. Asquith, the Premier, "a great profession."

As a Congress Delegate in England. Mr. Chandavarkar was a brilliant platform speaker and a man of patriotic feeling, which he conspicuously evinced since he became editor of the *Indu Prokash*. In 1885, in view of the then coming elections, it was resolved to send to England some Indian delegates to represent the grievances of the people of India before the British electors and to create an interest among the English people in India. With this view, Mr. Monomohan Ghose was deputed from Bengal, Bombay was represented by Mr. Chandavarkar and Madras sent Mr. Ramaswami Mudaliar. Though unaccustomed yet to such kind of work, he ably delivered several addresses before English audiences, which were listened to by them with great pleasure and attention. Soon after his return to India, Mr. Chandavarkar published his impressions of political activities in England in a pamphlet which was described to be very interesting specially for its

simple and vigorous style of English. Among his important speeches delivered at public meetings in England, one was on "Justice for India," delivered in October, 1885, at Westbourne Park Chapel in Paddington, under the Chairmanship of the late lamented Mr. William Digby. As to the two remarkable speeches he delivered in Bombay, one was that in 1886, at the meeting convened for the purpose of the establishment of a branch in Bombay of the Lady Dufferin Fund Association for giving medical relief to Indian women, under the presidency of Lord Reay, then Governor of Bombay. The then Lord Bishop of Bombay, who followed him, pronounced it to be "exceedingly able and suggestive." The *Bombay Gazette* described, "that speech at once marked him out to be a capital platform speaker." The other was that in July, 1892, to express India's gratitude to the Electors of Central Finsbury for the election of Mr. Dadabhai Naoroji as a member of the Parliament, presided over by Sir Dinshaw Manockjee Petit, Bart.

A Friend of the Congress. Mr. Chandavarkar joined the Indian National Congress from its beginning and he still holds profound sympathy for the institution. In its second session held in Calcutta in December, 1886, under the presidency of Mr. Dadabhai Naoroji, he ably seconded the resolution on the subject of the Expansion of Legislative Councils. Subsequently, it was owing to his many substantial works for the furtherance of the political situations of the Indian people that he was chosen to preside over the 16th Session of the Congress held in Lahore in the year 1900. He took for the central subject of his address the dreadful menace of famine which overshadowed the country for a long time. The *Times of India* of Bombay wrote in its issue of December 29, 1900, thus: "We shall not pay Mr. Chandavarkar the compliment that is really due to him if we say that it was eloquent." Its best merit was that it was

practical. He is a gentleman of recognised attainments, and is known at once for his keen concern in the fortunes of his country, for the moderation of his views, and for his loyalty to Government." Mr. Chandavarkar said as follows at the commencement of his speech in the Congress :—

"I am speaking to you from the bottom of my heart when I say that I regard this as the proudest moment of my life. I can find no expression adequate enough to convey to you my sense of gratitude at the overwhelming kindness with which you have treated me. All I can say on the present occasion is to thank you, my fellow-countrymen, from the bottom of my heart, for the very high honour which you have conferred upon me by electing me to the office and for the very great kindness with which you have treated me not only on this occasion but ever since my arrival in Lahore. The nomination of a President for the Indian National Congress is annually followed with deep interest throughout the country, and till last year your choice fell upon men whose claim to your suffrages was far greater than mine. It was therefore, with a feeling of considerable diffidence that I accepted the invitation to become your President. I am deeply sensible of the responsibilities of the position which your goodwill has now assigned to me, and of my own shortcomings. Your summons, calling me to this duty, was served on me rather late when there was not much time left for me to get ready for the work ; but I have obeyed your call, for I regard it as the country's call. I am in your hands ; take me as I am with all my defects. All I can say in profound acknowledgment of the confidence which you have reposed in me is that I will try my best to deserve it.

Diffident as I am, I draw hope and inspiration for the proper discharge of my duties from those I see before me. There is something elevating in the remembrance of the fact that you on whose deliberations I have to

preside are all earnest men, animated by a pure love of their country. And with your support and sympathy I hope I shall not prove unworthy of the great honour you have done me—an honour which I value all the more because it has fallen to my share to sit here at Lahore in the Presidential Chair as the successor of that noble-minded man—Mr. Dadabhai Naoroji. This is the first Congress that I attend after an absence of ten years, having attended all the previous Congresses, and though I have never been alienated from it I cannot conceal from you my feeling that I return to my old love. If what the poet says is true that “short absence urges sweet return,” how much sweeter is the return when the absence is long ?

I look back and find that in ten years the Congress movement has gathered strength and force, which is very reassuring. Time was when your President had at these gatherings to devote the best portion of his inaugural address to certain criticisms against the Congress, and to deal with a certain kind of opposition, ridicule, and misunderstanding to which our movement stood exposed. Our right to call ourselves “national,” “loyal,” and so on was questioned ; but that is all more or less past history. We do not now hear much of the old cries that raged round our heads—or, if we hear something of them now and then, they are more or less faint echoes of decaying creeds which serve to remind us that the Congress has, in spite of them, grown and marched on ; and if I were asked how we stand at this moment, I should say that the Indian National Congress, having outlived the stage of active opposition, entered on the era of achievement when the Legislative Councils were expanded, and the Welby Commission was appointed, and now it has arrived at a period when more than ever it can justify its existence as the political conscience of the country.”

Four years before, in 1896, Mr. Chandavarkar became

the President of the Bombay Provincial Conference held at Karachi, where he addressed the assembly in an excellent speech pregnant with deep thought and moderation.

As Social Reformer. He has not confined his activities to the political problems alone, but he is a zealous Hindoo social reformer having no scruples of caste distinctions. When the Age of Consent Bill caused an agitation all over the country he then published a pamphlet pointing out the justification of Government interference in such social subject while it was intended to effect the well-being of the whole nation. It will be remembered that the orthodox class was not in favour of such a legislation on the ground that social improvement could not be effected by State interference. In 1896, he presided at the anniversary celebration of the Madras Hindu Social Reform Association and delivered an appreciative speech. He earnestly believes that the social reform should at least go hand in hand with political reform. He is General Secretary to the Indian Social Reform Conference, which meets annually at the time of the Congress. In December, 1910, Sir Narayan delivered a speech at a public meeting held at the Framji Cowasji Institute in Bombay on 'Hinduism and the Depressed Classes' pointing out what Brahmins have done for Hinduism.

As a Religious Man. On the religious side of his life, he is a Brahmo by faith and is the President of the Prarthana Samaj at Bombay. His ideals and convictions may be gauzed from the following extract of his address delivered on September 30, 1909, on the subject of 'Darkness or Dawn' in connection with the anniversary of the said Samaj:—

"Europe is now trying to lay emphasis on the doctrine of the immanence of God; all European philosophers, all great religionists, all great teachers are now realising more than ever was done the fact that God is everywhere, in our hearts and in ourselves. To the people of this country this belief is not new; but it must be not a

mere belief, it must be a conviction entering into the whole purpose of our lives. Otherwise the spirit of self-assertion which is conspicuous just now in all the movements in our social, political, industrial reforms and other activities, will kill us, and will land us into darkness. While we are in a way by means of our great books teaching Europe this idea of the immanence of God, we have to learn from the West another idea, which is the dominating feature of Christianity, while we are giving to Christians this idea of the immanence of God, Christians have given to us, the idea of the doctrine of love on which Christ has founded the religion He preached. This idea of brotherhood, of the human family—the Fatherhood of God and the brotherhood of man—you find also in Hindu religious books, the Mahabharata, the Bhagwad Gita, and Buddha proclaimed it with great emphasis. On account of the inherent defects of Hinduism, arising from caste, the spirit of love, the spirit of charity, as Christ and Buddha understood it, has not formed its predominant feature. While we are talking of a nationality, there is no oneness of spirit, because love has not formed the distinguishing mark of present-day Hinduism. We have therefore to borrow from the Christian religion and from Buddhism the spirit of love. If we will only realise the fact that this spirit of love ought to be the guiding principle of everyone of us, if we will go to all the religions and draw from them this spirit of charity and bring it to bear upon all our activities and our doings, this darkness which is facing us just now will become the dawn of an ampler day.”

“The Prarthana Samaj was founded for this purpose. It sometimes called an Eclectic Religion. It is said that the Prarthana Samaj has no religion of its own; that it borrows one idea from this religion and another from that religion. But the more cultivated minds are now beginning to feel that every religion has something to contribute to the progress of man; that it is not by

means of Christianity or Hinduism or Buddhism alone, but by bringing together into one field all the grand doctrines of different religions that a new religion must be formed which will suit the aspirations of the human heart. God has manifested Himself in all countries and ages. His prophets, His saints are the bond of humanity. He has one law for all—the law of love—not by hatred, but by love can nations live and endure. This is the need of the present age. A new spirit is abroad. Our minds are awakened—thanks to the enlightening and enlivening influences of the British rule.”

Services in the Legislative Council. In July, 1897, it was during the regime of Lord Sandhurst that he was nominated to a seat in the Bombay Legislative Council as an additional member, representing the Bombay University. He, in this capacity did good work which Lord Sandhurst and his Judicial Councillor Sir Charles Ollivant acknowledged in handsome terms. He took an active part in the Council in connection with several important measures, notably the District Police Bill and the Bombay District Municipal Bill. In 1899, he was re-elected a member of the Council and when the latter Bill was passed in that year, Mr. Chandavarkar touched several of the main points and said: “If the people are to get Local Self-Government, let them get the substance, however small, and not the shadow of it; let not what is given, however small, be a caricature of it. And I think that when you create local bodies for the management of local concerns and then subject them to the constant control of the Commissioner and the Collector, you give the people not Self-Government but create what is in reality a department of the Government itself.” Again, turning to the section regarding managing committees, he passed this criticism: “This is an innovation which strikes at the root of the principle of Local Self-Government, and I can see no valid ground on which it can be justified. In fact,

tested by the consideration on which I have dwelt, the Bill gives an official colouring to the constitution of our District Municipalities and withdraws from them rights which they have enjoyed under the Municipal Act of 1884. That, I strongly maintain, is not Local Self-Government, whatever other name it may deserve."

As a Sound Educationist. Mr. Chandavarkar is known to be an educationist of the most progressive type on account of his deep erudition. He is an ardent student of both English and Indian poetry, his chief favourite poets being Wordsworth, Tennyson and Browning and the religious poet Tukaram. He was appointed Fellow of the Bombay University in 1886, by Lord Reay, for his great scholarly attainments. In the early part of 1902, he was appointed local member of the Indian Universities Commission for Bombay. Then in 1909, Sir George Clarke appointed him the Vice-Chancellor of the University in succession to the Hon'ble Mr. Selby. His first Convocation address contains praiseworthy arguments in regard to ideals of education in Ancient India and Modern Europe. It also contains suggestions for keeping students away from political controversies. In February, 1910, when delivering his second annual address at the Convocation of the Bombay University for conferring degrees, he spoke on religious education in schools and colleges. He said :—

"I should be last to underrate the necessity and importance of religious education, holding as I do that the life of man and the life of society and state should be regulated by principles of high-toned religion, which makes love and enthusiasm of humanity the key-note of precept and practice. The question of religious education is not simple even in England. It has given rise to difficulties. At the sametime, it is essential for youths to be brought up in some faith. But if any one believes that religious education

in schools and colleges will mend the present state of things, all I can say is that I doubt it. It all depends on how religion is taught and by whom it is taught. In some schools they teach the Bhagabad Gita. Now Gita is the gospel of high sacred teachings; it is also philosophical and metaphysical. It is absurd to put it in the hands of the young when even grown-up people stumble as they read the verses dealing with the question of knowledge; of faith and works of meditation, of devotion, of life eternal and human destiny. And Gita has been perverted by designing persons to their political ends. Complex as is the problem before us, there is one aspect of it, which has been, I am afraid, more or less ignorant and it is to that I propose to invite consideration even at the risk of being charged with taking advantage of this occasion to propound certain old convictions of mine. The situation will not improve unless we improve ourselves, unless we take moral education of our own youths under our own control and so long as we do not supervise their conduct ourselves and set them by our own well-ordered and discreet lives, examples of sobriety, sincerity and discipline in all departments of life intellectual, moral, social and political. My anxiety is not for the Government. It is strong enough to meet the situation, which had become sad and serious enough. I am anxious about ourselves. Have we the strength and moral courage to stem the tide of wild and wicked teachings by our religious, social and moral forces on lives of, sanity instead of letting things drift and leaving the field to men who care for nothing but the distinction of order, place and harmony."

Elevation to the High Court Bench. Mr. Chandavarkar was appointed to act as a Judge of the Bombay High Court in January, 1901, during the absence on leave of

the Hon'ble Mr. Justice Ranade. The appointment was hailed with satisfaction by all classes. Two months later on the lamented death of Mr. Justice Mahadeva Govinda Ranade, he was confirmed in his appointment. In June, 1909, he officiated as Chief Justice of the Bombay High Court during the absence on leave of Sir Basil Scott. In recognition of his many-sided activities, he was knighted on the 1st day of January 1910. It has been said that he has truly maintained the reputation and worth of such distinguished Indian Judges as those of his predecessors, Mr. Justice K. T. Telang and Mr. Justice M. G. Ranade. Sir Narayan Ganesh Chandavarkar is a close student of Hindu Law and even now he devotes sometime in studying original Hindu Law books. Sir Lawrence Jenkins said in one of his judgments that he was always reluctant to differ with him and that he took the greatest care in trying cases.

Works of Public Usefulness. Regarding his connections with other public associations, it is worthwhile to record that in 1888, he was returned to the Bombay Corporation by the rate-payers of the Girgaum Ward, where he rendered useful service for three years. In 1889, he was created a Justice of the Peace. He was at first a member of General Committee of the Bombay branch of the Countess of Dufferin Fund, when Lord Reay was its President; then a member of the Executive Committee, when Lord Northcote became the President of the Fund; and lastly in 1904, Lady Lamington appointed him Vice-President, which position he still occupies. He is the President of the Bombay Branch of the Royal Asiatic Society. He is connected with the Nursing Association of the Sir Jamsetjee Jeejeebhoy Hospital; Vice-President of the Society for the Protection of Children; a member of the Executive Committee of the Society for the Prevention of Cruelty to Animals. He was the President of the Students' Literary and Scientific Society,

which has several girls' schools. Since 1900, he has been President of the Students' Brotherhood resembling the Sunday School Committee Union in England. Its aim is to develop the spirit of true character in young men. Prior to his joining this institution, he in 1888, delivered an inspiring lecture on "The aims and responsibilities of students," which was admired in all circles. It was subsequently published in the form of a pamphlet, which secured a very large circulation throughout the country. On the premature close of that promising life of Mr. Justice K. T. Telang, he contributed to the *Times of India* reminiscences relating to his career.

As a man of Lofly Character. Sir Narayan possesses admiring qualities in his character. In summing up his character, the *Times of India* writes as such :—

"All who have the privilege of friendship with him can testify to his wormth of affection, to his unswerving integrity of purpose and action, to his simple and entire devotion to his duties, both public and private, and to the ready sympathy which he always gives to those who might need it without any distinction of caste or creed or class. Sir Narayan always speaks with the voice of reason and good sense, and what strikes one most is the sauivity of his character, the classic purity of his expressions, both in speech and writing and in truth he is a man of great refinement and culture. The one thing that has endeared him to an ever-increasing circle of friends and admirers in his independence of character, which has brought him in the first rank of social reformers in the Hindu Community."

We also reproduce the testimony of Sir George Clarke, Governor of Bombay, given on March 14, 1910, when presiding at the function of presenting him with an address by the Students' Brotherhood on his decoration with a Knighthood :—

“No one can value more highly than I do those qualities which have been referred to in the address. It has been my great fortune to have been often in contact with Sir Narayan Ganesh Chandavarkar and to have heard his opinions on many subjects. To me this has been a great gain, and I understand how highly his great knowledge, sobriety of judgment, broad sympathies and true kindness of heart have endeared him to all communities. It is not only as a wise and conscientious Judge that Sir Narayan is known and will always be remembered. He stands out as a type of which India possesses but few examples at a time when there is supreme need for sober counsels and lofty guidance.”



RASH BEHARI GHOSE.

"The Hon'ble Dr. Rash Behari Ghose is one of those few Indians who are justly considered by eminent men to be the best production of English education in this country. It will not be too much to say that at the present moment there is not a single individual in the whole country who does not bow to learned Doctor's superior knowledge of law. In fact it may be said without fear of contradiction that with the single exception of Sir Vashyam Aianger of Madras, India has not given birth to a more profound lawyer than Dr. Rash Behari Ghose".

—The "Englishman."

Early Life. Doctor Rash Behari Ghose is the foremost man of his generation among his countrymen as a jurist, a scholar, a successful advocate and a legislator. His fame as a distinguished scholar and lawyer is widely known not only in this country but also in the lands beyond the seas. Rash Behari was born on December 23, 1845, in a village named Khāndagosh in the interior of the district of Burdwan at a time when there was going on in the Punjab a severe fighting known in the History as the First Sikh War. He is the first son of his father, Babu Jagatbandhu Ghose, who belonged to the middle class and held a respectable position in life. Rash Behari received his early education in the High School at Bankura and passed the Entrance Examination at the age of fifteen in 1860 and was placed in the second division. Early in the next year he was removed to Calcutta for further studies and was admitted to the Presidency College, when it was under the control of Mr. T. Sutcliffe, a distinguished educationist. Rash Behari, dissatisfied at his result in the Entrance



Doctor Rash Behari Ghose, C. S. I., C. I. E.

Examination he deeply plunged himself in studies which produced a marvellous result in the First Examination in Arts held in December, 1862, in which he stood first among the successful candidates of the University. Next in January, 1865, he received the Degree of Bachelor of Arts with great success ; and a year after he passed the M. A. Examination in English with first class honours. In the following year (1867) he obtained the Degree of Bachelor of Laws having passed the examination in the first class for which he won a gold medal. When a student he was extremely diligent and hard-working and his success was none-the-less due to sharp memory. He was not a boy to be satisfied only by learning from the standard books but he devoted himself to the study of English classics. He mastered them thoroughly, so much so that he still quotes lines from them in his writings and speeches. He was devotedly attached to the writings of such renowned writers as Shakespeare and Milton, Goethe and Heine, Maine and Pollock, Mathew Arnold and Walter Begehot. The style of his writing the English language is well-known for its flow and sarcastic nature ; and it is difficult to distinguish his writing from even a remarkable English writer. The *Englishman* of Calcutta has truly remarked : "Those that had occasions to come in close contact with him will bear ample testimony to the fact that Dr. Ghose's knowledge of the English language is equally profound. His speeches delivered either from his seat in the Legislative Council or from the Congress platform were always couched in the finest language and must find place side by side with the utterances of the best English scholars. His epoch-making book on the Law of Mortgages in India is written in a style which can safely be compared with the style of the best writers in the English language. In fact Dr. Rash Behari Ghose is both a scholar and lawyer, and decidedly heads the list of those men who have made any mark in speaking and writing the English language in this country."

A Great Lawyer. Rashbehari was enrolled as a Vakil of the Calcutta High Court on February 5, 1867, at so young an age as 21. It was by his intelligence that he soon attracted the notice of that eminent Advocate and latterly a Judge, the late lamented Justice Dwarka Nath Mitter, whose untimely death is still mourned by his countrymen. The first years of his legal career was a career of struggle and despair, yet he was not a man to be disheartened; he stuck to it with fresh vigour every day. During this time he applied himself deeply to the scientific study of the law, which was confined not only to the Hindu and Muhammadan laws but also to the Roman, English and American laws. After such hard work for about four years he in 1871 presented himself at the Honours of Law Examination of the Calcutta University which is one of the stiffest Indian examinations, but, as usual, he passed it with great credit. He was selected for the Tagore Law Lecturship for the year 1875—1876, and he chose a most complicated subject, *The Law of Mortgage in India*, studied by him with utmost care. He delivered twelve lectures on this law, which were published by him in a book in 1876. It has been described to be a “monumental work, well-known to legal practitioners all over India as a most scholarly and erudite work, deeply suggestive, and wonderfully searching.” His second lecture treats on “Hindu and Mahomedan Law of Mortgage.” In it we find him saying that: “Whatever truth there may be in the reproach that the Hindus are an unprogressive race, even the most careless student of our law must admit that the charge must be received with considerable reservation. Hindu Law is, no doubt, archaic, but there are portions of it which furnish unmistakable evidence of maturity.” In the last lecture he gave advice to the new-comers in the profession from the experience of his own position, which would be profitably read by such men:—

“He knoweth not the law who knoweth not the reason of

the law", is a saying which the student should always bear in mind, and you will pardon me if I venture to affirm what is now accepted almost as a truism, that a careful study of general principles as illustrated in different systems of law, will not be wholly useless to you, when you enter upon the practical duties of the profession. It may not be given to every one of us to attain high forensic skill, but depend upon it, the time given to a scientific study of law is never wholly thrown away; for legal practice is not a thing apart from legal science. I must, however, warn you that laborious days are not always crowned with riches or honour, for the race is not to the swift, nor the battle to the strong, and professional distinction may be won in more ways than many of you perhaps imagine. But a higher guerdon awaits those who pursue learning for its own sake; and I invite you to join that noble band to which so many are called and so few chosen: for the dust of daily life tends to deaden those finer sentiments to which life should owe its savour. I do not by any means ask you to live in cloistered seclusion, detached from the world and all its pursuits, but do not be too eager in the chase for money, position or power. For, believe me, you cannot fall into the habit of prizing low and gross ideals without suffering deterioration in your intellectual as well as moral fibre. Learn, therefore, betimes to labour and to wait; and if you are ever tempted to join in the fierce hunt after the vulgar prizes of the world, remember that after all, the successful man as he is called is not unfrequently

"A poor player

That struts and frets his hour upon the stage,

And then is heard no more."

The year 1876 was the turning point of his life. We have seen that in this year his book on mortgage law appeared; and owing to the retirement of the older leaders of the bar, his success in the profession began from this year. His wide

knowledge in law paved his way to distinction in the practice of law, and in the course of a short time he began to reap bumper crops in the appellate Courts. It is widely known in the legal circle that no Vakil has yet earned his fortunes so much as he has done. Babu Satya Charan Mukerjea an Advocate in Allahabad, who is well-known to him, thus describes his superiority in the profession of law :—

“It goes without saying that for the last twenty years Dr. Rash Behari Ghose had been able to command his terms and had the pick of practice and clients. He is justly considered to be able to hold his own against such renowned leaders of the Calcutta Bar as the late Sir Charles Paul, the late Sir Griffith Evans, Mr. Woodroffe or Mr. W. C. Bonnerjee, and he has therefore enjoyed for many years a practice on the appellate side of the Calcutta High Court which has probably not fallen to the lot of any of his countrymen since the day of Dwarka Nath Mitter. It is a delight to hear an important argument of Dr. Rash Behari Ghose. He speaks in a chaste and scholarly style and he has his precedents both English and Indian at his finger’s ends always ready for use. He is a very strenuous advocate when he is convinced in his own mind that he is in the right, but he is always eminently fair to his adversary and always candid in his relations to the bench. He likes to argue questions of law more than questions of fact, and although his arguments on issues of facts are very able, he is seen to his best advantage where putting his construction on some difficult, perhaps somewhat obscure section of some Indian enactment and applying its provisions to the concrete facts then before the Court. His delivery and features are far from being perfect, but the substance of what he says is probably superior to that which any of his countrymen in the same profession is capable of saying on the same question.”

Services for the cause of Education. Rash Behari being

a man of vast learning is associated with almost all works for the furtherance of education in this country. In 1877, he was for the first time appointed an Examiner for the Examination of the Degree of Bachelor of Laws. In 1879, he was appointed a Fellow of the University of Calcutta when Sir William Markby was its Vice-Chancellor, and he still holds that position. In recognition of his exceptional learning the University honoured him with the Degree of Doctor of Laws in 1884 when Lord Ripon was the Chancellor. From 1887 to 1889 he was elected a member of the University Syndicate; and from 1893 to 1895 he filled that exalted position of the President of the Faculty of Law. Since the introduction of new rules he is a member of the Senate and the Faculty of Law of the Calcutta University. On December 4, 1888, he made over to the University Rs. 2,500 in Promissory Notes for awarding a medal every year in the name of his mother Srimati Padmavati to the best lady graduate of Bengal who receives the Degree of Bachelor of Arts. Srimati Sarala Devi Chaudhurani was the first recipient of the medal in 1890. Dr. Ghose takes a keen interest in the industrial and scientific education of the young men of our country. He was one of those who first appealed to his countrymen for the establishment of the Association for the Advancement of Scientific and Industrial Education, which was established on March 22, 1904, through the energy and exertion of Babu Jogendra Chandra Ghose, M.A., B.L. Dr. Ghose is one of the Vice-Presidents of the Association and he paid Rs. 50 a month for a scholarship. He was also one of those who met at a Conference in the rooms of the Bengal Landholder's Association in Calcutta on the 16th of November, 1905, for the establishment of the National Council of Education in Bengal. He is the President of its Managing Committee since 1906, and has given some valuable books to its Library. Dr. Ghose was the President of the governing body of the Bengal Technical Institute

started on June 1, 1906, with the generosity of Mr. T. Palit, Bar-at-law, since amalgamated with the National Council of Education of Bengal, for which he gave a handsome donation of Rs. 10,000 for its maintenance. He is the President of the Trustees of the Ripon College Committee; and one of the members of the Advisory Committee in Bengal appointed by Government to advise Indian students proceeding to England for education. In the annual Convocation Address of the Calcutta University of 1905, Lord Curzon as Chancellor, uttered some such expressions that they caused a sensation all over the country. Protest meetings were held in all the important cities of British India; and the public meeting of Bengal was presided over by Dr. Rash Behari Ghose. The speech he delivered on the occasion was described as, "chaste, brilliant, and well balanced in thought and word. In the whole range of polemical literature that has cropped up in India during the past quarter of a century and more, we do not think that there is one that can come up to its simplicity, sobriety and virility. The great speech was hailed with joy from one end of the country to the other."

Works as a Legislator. Dr. Ghose was first appointed a member of the Bengal Legislative Council in 1888 and was re-elected in 1890. On the resignation of Sir Romesh Chandra Mitter in 1891, Lord Lansdowne selected him to fill the vacancy in the Supreme Legislative Council, when the country was agitated by the Age of Consent Bill. This Bill was introduced in the Imperial Legislative Council on January 9, and was passed as Act X of 1891 on March 19, 1891, raising the age of consent of marriage of Hindu girls from ten to twelve years. It was vehemently criticised by the orthodox class in Bengal. But Rash Behari candidly supported the measure, which was acknowledged by the Viceroy in these words: "Look at the outspoken utterances of such men as * * Dr.

Rash Behari Ghose, the eminent pleader, who has stated that within his knowledge, the *Garbhadana* ceremony is admittedly not observed in many respectable Hindu families and is not unfrequently more honoured in the breach than in the observance." His term of membership in the Supreme Council was extended by Lord Lansdowne in 1893. During these four years he did splendid works, beneficial both to the rulers and the ruled. He was in the select committees of almost all the important Bills passed in his time; and his speeches on the amendment of such Bills as the Indian Emigration Act (1882) delivered in 1893 and the Indian Tariff Bill in 1894 were very important. He introduced two Bills in the Supreme Council, which became law with the hearty approbation of all the members of the Council. The one was the Partition Bill which was passed into law as the Partition Act IV of 1893. The second Bill was to relieve judgment-debtors from the hands of their creditors in the attachment of immovable properties. This Bill became a law in 1894. These two Acts have removed much difficulties of our countrymen and the name of Dr. Ghose will ever be gratefully remembered in this country. In December, 1906, he was nominated by Lord Minto to a seat on the Supreme Legislative Council to help in revising the Code of Civil Procedure. The work he did in the Special Committee is well-known all over the country. The presence of Dr. Ghose in the Council at a time when the country was under utmost agitation had surely produced some good effects both to the Government and the governed. Among his speeches the two are most notable, one on the passing of the Seditious Meeting Bill in November, 1907, and the other on the debate of the Financial Statement for 1907-1908. It is sure that among the whole range of speeches that have been delivered in the Council chamber of the Governor-General of India, the speeches of Dr. Ghose will stand pre-eminent not only in consideration of the

fineness of language but in the point of their soundness as well as the burning desire for obtaining relief for the people of India, "our Mother-land, a land of which we have every reason to be proud," so said by him in the Council. We give extracts from his memorable speech delivered during the debate on the Financial Statement for 1907-1908 referred to above. The speech covers 21 pages of close printing and we quote below only the first and a portion of the last but one paragraph :—

"I cannot open the debate without congratulating the Government of India on the reduction of the salt-tax. This great boon, I am sure, will be much appreciated in millions of Indian homes where even common salt is regarded as something in the nature of a luxury. In lightening the salt-tax the Government have lightened, in some small measure, the hard destiny of the toiling masses who constitute the real people and who ought to be their first care. The successive reductions of the duty have all been steps in the right direction. But the greatest still remains behind—the total repeal of a tax which is such a heavy burden on those who are the least able to sustain it. We all hope that crowning step will be taken by your Excellency before you lay down your high office. By repealing this obnoxious tax your Lordship would add fresh lustre to a historic name which would then be cherished by us with the same affectionate veneration with which the name of Aurelian, who gave the people free salt, was cherished by the citizens of the Roman Empire.

What the country wants is a network of schools for primary as well as secondary education, and above all the very highest kind of technical education ; for the industrial development of the country with its vast resources, is the problem of problems of the present day. We know how difficult it is to build up an industry without protection. But to ask for protection for our nascent industries would be to cry for the moon. We

cannot regulate our tariffs ; we can only suggest and implore. And this is the real secret of the strength of the Swadeshi movement. We know that the industrial supremacy of England was first established under a policy of strict protection which had such a disastrous effect on our own industries. We know, too, how Germany and the United States have prospered under a similar policy. The Government of India have expressed their sympathy with the Swadeshi movement. If they cannot show their sympathy by abolishing the excise duties on our cotton manufactures, let them show it by endowing a central polytechnic college on the model, I will not say of the institutions which have been established in the United States or in European countries, but on those which have been established in Japan."

In consideration of his brilliant services as a Legislator, the Government honoured him with a C. I. E. in 1896 and then a C. S. I. in 1908. In 1911, Sir Edward Baker's Government appointed Dr. Ghose in the Committee to advise the Government regarding certain amendments of the Bengal Council Regulations, namely, the degree of representation to be provided for the educated middle classes and the question whether direct voting should be substituted for voting by delegates in the elections by local bodies and the Mahomedan constituencies.

Works as a Patriot. Doctor Rash Behari began to identify himself with the popular movements of the country since 1896, when he was commissioned to read the speech of Sir Romesh Chandra Mitter in welcoming the delegates of the twelfth session of the Indian National Congress held in the City of Palaces. Next we find him that he took part into the protest meeting held in the Town Hall of Calcutta in September, 1898, under the presidency of Raja Benoy Krishna Bahadur of Sovabazar for the Calcutta Municipal Bill, where he moved the second resolution by pushing home the points effectively. The third time that he appeared before the public was on the 10th March,

1905, as President of the meeting held in the Town Hall of Calcutta to protest against the Convocation Speech of Lord Curzon. It was after this that he identified himself in the Congress movement. The Congress of 1906, in Calcutta, was the most successful session that was since held; and Rash Behari as Chairman of the Reception Committee welcomed the delegates in an excellent speech. The *Englishman* of Calcutta thus reviewed the speech: "His epoch-making speech as the President of the Reception Committee last year has left a lasting impression on the minds of the educated public. In fact, his political ideas are exactly identical with those maintained by the most prominent Congressmen and so long preached from its platform. Independence of opinion is probably the chief trait of his character for which he is held in very high estimation by his countrymen as also by the officials. His independence is genuine and solid and it consists in his courage of expressing what he thinks right and tends towards the real welfare of the country and its people. His worst enemy cannot say that he ever suppressed truth or was afraid of speaking his conviction either for gaining popular applause or for fear of the frown of the highest power in the land." We quote below some important passages from this valuable speech :—

As Chairman of the Reception Committee, it is my privilege to welcome you to Calcutta, a city which in many ways presents a strong contrast to Benares, where you assembled last year ;—that 'sweet city of dreaming spires' plunged in thought and passionately yearning for a higher and truer life than can be found in the things of this world, its pomps, its vanities, and its cares. The city of Job Charnock is not, I admit, classic ground. It does not stir our pulses as Benares does ;—so rich in historic associations, and so lovely even in her desolation. And yet Calcutta is by no means an unfit place for the meeting of the National Congress ; for the life and motion and the many-sided activity, the signs of

which are all around you, are typical of the new order that has been called into existence by the play and interaction of Eastern and Western ideals which, without killing our deep spiritual life,—that precious heritage of every child of the East—have inspired us with a sense of social duty incompatible with a life of cloistered seclusion and pale asceticism. And it is this sense of social duty that has brought together from all parts of India, no longer a mere geographical expression, a band of self-denying men representing the intelligence, the culture and the public spirit of the motherland, fired with the noblest and purest purposes, resolved to do their duty to their country and confident in her destiny. They know that for good or for ill they stand face to face with a new world and must adopt themselves to the environment. They know that the problems which now meet them cannot be solved by piety and philosophy alone, and that under the new conditions which have arisen, political and social action is essential to our progress as citizens of the British Empire. Calcutta, therefore, is, I repeat, not an unfit place for the discussion of the new problems which have arisen. Indeed, in some ways this city, with its ceaseless roar and whirl, is a fitter place than Benares, whose true strength lies not in action but in thought.

Swadeshism, I need not remind you, is not a new cult. It counted among its votaries almost all thoughtful men long before the division of Bengal; and found expression in the Industrial and Agricultural Exhibition held under the auspices, of the National Congress in Calcutta in 1901. It does not, I repeat, mean hostility to anything and everything that is British, but merely the awakening of an industrial life. The Swadeshi movement has been the principal motive power in the industrial development of the country, and I would remind those who say that Bengal can only talk, that in the course of the present year more than ten lakhs of rupees have been given

by Bengalees for the encouragement of technical education. Our young men are now taking in large numbers to industrial pursuits, and are qualifying themselves for their different callings in the national institutions which have been recently opened in Calcutta ; but the most promising feature in the movement is that it has brought the masses and the educated classes together, as it promises to the artisan and the labourer some mitigation of the chronic poverty in which they are now steeped.

But you must have patience. You must learn to wait, and everything will come to you in time. Remember the long and arduous struggle in England before the Catholics were emancipated or the Test Acts were repealed. Remember the great fight which Cobden had to fight for the repeal of the Corn Laws. Remember the public agitation and the ferment before the first Reform Act was passed. Remember, too, how very slowly the Irish church fell and the long-continued agitation before the Irish land laws were reformed, and when you hear the English described as a nation of shop-keepers, do not forget that they spent 20 millions to emancipate the slave. Our difficulties are very much greater, for we have not only to face class prejudices, but also the prejudices so hard to die, of race, of religion, and of colour, for we are unhappily in every sense aliens. But do not be discouraged, do not despair. There is not the least cause for despondency. Have confidence in yourselves and also in the good faith of England, and do not, I pray you, be led away by the passions of the moment ; and when you are met by calumnies and lies, console yourselves with the reflection that the just claims of the great body of the English people have been similarly met by the party of privilege and supremacy and a subservient Press.

To those who say that our aspirations are premature my answer is the ideal is not bound by time, and that life itself would be an idle tale without meaning if we

are not sustained by the hope of leaving our country better than we found it. In the words of a living English writer who calls himself a Meliorist, "Without ideals there would be no hope, and without hope, neither religion, nor aspiration, nor energy, nor good work. A true ideal is no dream nor idle fantasy. It is the justification of study, and the motive of all useful endeavour."

Dr. Rash Behari was then invited by his loving countrymen to preside over the Congress of 1907 assembled at Surat, but owing to its unfortunate dissolution, he presided over the first new Congress of 1908 held in Madras. The *Bengalee* thus remarked of his speech at Madras : "It goes without saying that Dr. Rash Behari Ghosh's Presidential speech at Madras is a master piece, regarded from a literary point of view. Sober and dignified in its form, there is not a word in the speech to which even a fastidious literary critic could take exception." The admirable speech which he delivered at Surat began with these nice expressions : "My first duty is to tender you my thanks for the signal honour you have done me in asking me to take the chair. Believe me, I am more than grateful for the distinction you have conferred on me, unsought and unsolicited—a proud distinction, the proudest in your power to confer, but a distinction which carries with it a very heavy responsibility. For the position which I am occupying so unworthily is full of anxiety and was never more so, than at the present juncture when heavy clouds have floated into the political sky ; and in standing before you to-day I feel as if I was summoned to drive the chariot of the Sun ; and if I am spared the fate of Phæton, I shall owe my good fortune only to your forbearance and indulgent kindness on which I am confident I can safely rely. I can rely, too, with confidence on your willing co-operation ; for are we not all animated by one common purpose and do we not know that co-operation is the very

life of concerted action which can never thrive in an atmosphere of continuous strife and difference ?” Under the head of ‘Greatness of Surat’, Dr. Ghose remarked as such :—

“Surat, as history tells us, was the queen of Western India, a busy and famous mart before the lake-village of Llyndyn was staked out and long, long before Venice rose from the sea. But, perhaps, her greatest distinction, it is certainly her best title to our gratitude, is that Surat was the first resting place on Indian soil—where dissent was never suppressed by the sword, the gibbet or the stake—of the Parsi pilgrim fathers who cheerfully left home and kindred for the sake of conscience and whose descendants have inherited the virtues with the blood of their ancestors and repaid their debt a thousand-fold to India ; for I make bold to say that there is no community whose love for the country is greater than that to which so many of our leaders belong, and which has given to us our “Grand Old Man.”

In his Presidential speech of the Madras Congress, we find him saying in the following words as to the Council Reforms introduced into India by such wise statesmen as Lords Morley and Minto :—

“We are now on the threshold of a new era. An important chapter has been opened in the history of the relations between Great Britain and India—a chapter of constitutional reform which promises to unite the two countries together in closer bonds than ever. A fair share in the Government of our own country has now been given to us. The problem of reconciling order with progress, efficient administration with the satisfaction of aspirations encouraged by our rulers themselves, which timid people thought was insoluble has at last been solved. The people of India will now be associated with the Government in the daily and hourly administration of their affairs. A great step forward has thus

been taken in the grant of representative government for which the Congress had been crying for years.

One of the leading features of the proposed reforms which are all based upon a progressive policy, is the extension of local Self-Government, perhaps the most potent instrument of political education. This is not entirely a new departure, but the policy with which the honoured name of Lord Ripon will always be associated, never had a fair trial. A single-minded English nobleman of the best type, Lord Ripon believed that righteousness exalteth a nation. He believed that a nation, like an individual, has a conscience, and that England's duty to India would be discharged only by making the people gradually fit for self-government. The development of local self-government was, therefore, one of the objects nearest to his heart.

But we are no longer going to be fed on illusions. Henceforth we shall have an effective voice in directing the policy of the Government in the administration of the country. Henceforth we shall be able to initiate discussion on all questions of public importance, and to pass resolutions which, though they may not be binding upon the Government, are sure to receive attention. Indian members will also be admitted to the Executive Councils. The debate on the Budget again will be a real debate and not a mere academic discussion, while the right of interpellation will be considerably widened. And if the principle of dispensing with an official majority has not been for the present extended to the Imperial Council, we have no doubt its application will not long be withheld if the result of the experiment in the Provincial Councils proves satisfactory."

Other qualities of the Great Man. Leaving the political aspect of his life, we now proceed to give some account of Dr. Rash Behari's private life. We have seen that from his younger days he delights to engage himself in study: Though past sixty he

yet devotes some hours every day to reading literature. He does not simply read but he retains the best passages in memory and quotes them freely in his speeches whether in the Legislative chamber or on the public platform. Dr. Ghose is a Hindu of the reformed type and in favor of cautious reformation in social matters. He leads a simple life and delights in appearing in his national dress before the public. He was married first in 1867 to Priyambada Dasi, who died in 1879. Again he married Motibala Dasi, who also died in 1882. He has no children and since then he is leading a life of a widower. He is known to help his relatives generously and is forward to patronise the deserving cause of his country. Every day he works till late hours at night so he cannot leave his bed before 9 in the morning. Dr. Ghose has not only extensively travelled over India and Ceylon but has visited England, France, Italy and other foreign countries. He has said: "We are all agreed on the necessity of industrial development. For even deeper than political reform, before mere forms of Government, lies the great question of the industrial regeneration of the country. Let us stand by the Swadeshi movement which is founded not on hatred but on love—love of our own country, not hatred of the foreigner. Our creed is short and consists in the development of India for ourselves ; but Swadeshi within the limits of the law. It is a patriotic sentiment which involves no disloyalty. We are determined not to use foreign goods so far as practicable. We cannot protect our industries by tariff legislation, but we can show our love for the country by our sympathy for the masses who are now steeped in unspeakable poverty." He has himself established a match-factory at Tolliganj in Calcutta with two of our young men who have learnt the manufacture in Japan. In conclusion, we pray that God may grant him a long life of usefulness for the betterment of his country.



The Hon'ble V. Krishnaswamy Aiyar

KRISHNASWAMY AIYAR.

"Mr. Krishnaswamy Aiyar has had a long public career and as a Congress leader made his mark. Both in the Presidency and throughout India he is known for his moderate and clear views on public questions and as a speaker he has always been heard with attention and admired for his well balanced views, his stern common sense and practicability."

—The "Western Star."

Early Life. Mr. V. Krishnaswamy Aiyar, a distinguished lawyer and patriot of the Southern Presidency and an active, far-sighted, independent, judicious and high-minded leader of the present century was born in the year 1864 in a Brahmin family of fairly affluent circumstances in the interior of the district of Tanjore. His father, M. Venkatram Aiyar was a capable member of the Subordinate Judicial Service and his services were appreciated and commended by his superiors. Krishnaswamy is the second child of his parents and received the rudiments of English knowledge at Tiruvadamarudur in the interior of the district of Tanjore. He was then educated at the St. Peter's College, Tanjore, and the Kumbakonam College. Subsequently he came to Madras and completed the course for his degree in the Presidency College. As a student of that College he secured several scholarships, medals and prizes for proficiency in Philosophy, English and Sanskrit. He passed his B.A. Examination in 1882, and obtained the Degree in Law in January, 1884, and decided to set up his legal practice in Madras. He has a great liking for the writings of such eminent authors as Sir Oliver Lodge, Mr. Myers, and Alfred Russel Wallace pervading with deep spirituality. It is to be

noted that some of the remarkable men within the last hundred years have risen to distinction through legal profession and the most significant feature of their lives has been that they selected the line as a way to fame.

As a Successful Lawyer. Mr. Krishnaswamy Aiyar was enrolled as a Vakil of the High Court in Madras in 1885. His ability and soundness led him to a successful career at the Bar before some years had passed. In spite of a keen competition he soon raised himself to the head of the Bar. In 1890, he in conjunction with the late Mr. Salem Ramaswami Muddaliar and Mr. Justice C. Sankaram Nair started the Madras Law Journal, and continued to do the work of Joint-Editor till 1908. In 1892, he was appointed one of the Assistant Professors of the Madras Law College, but in 1895, he had to give up the appointment owing to heavy professional call. From that year onwards his prospects at the Bar grew steadily brighter until he commended the most lucrative practice in Madras. We find it stated in the year 1909, that "during the last twelve years there has hardly been a big case in which his services were not retained by one side or the other; and his conduct of cases, both Criminal and Civil, has been marked by conscientious thoroughness and ability." It is said that his income as lawyer reached for sometime about a lakh of rupees.

Services as a Patriot. Mr. Aiyar is not a man to be satisfied with money alone, so he began to take an active part in the political work of his country as soon as he could. It was from the very commencement of his activities in this direction that he has been a conspicuous figure in the public life of the Presidency. He is a strong supporter of the National Congress of India since so early a date as 1887, when its third Session was held there; and attended many of its sessions performing some useful works for the institution. He presided over the Chingleput District Conference and the Tinnevely Provincial

Conference. After the dissolution of the old Congress at Surat in December, 1907, he was one of the leaders to "take a definite and decisive stand to reorganise the Congress on constitutional lines; and to him in a large measure is due the idea of the Convention under which the Congress now carries on its work. His powers of organisation and his level-headedness saved the session of the Indian National Congress held at Madras in 1908, at a critical period in the history of that movement; and the success, against tremendous odds, of that session is one of Mr. Krishnaswamy Aiyar's highest political achievements." In 1908, he addressed to the Government of Madras an elaborate note on the Council Reform scheme which shows his wide knowledge on the subject.

Works of Public Usefulness. In 1907, Mr. Aiyar was elected by the University of Madras as a member to represent in the local Legislative Council where he has done much useful work. He has taken a prominent part in all the debates in the Council. In connection with the Bill known as Estates Land Legislation of 1908 he advocated to secure equity and justice to both parties. He has delivered numerous important speeches, characterised by ability, knowledge and clearness of intellect. It was remarked that "The Hon'ble Mr. Krishnaswamy Aiyar is an acquisition to the Council where there is room for a man of his brilliant talents and genuine public spirit." He was nominated to be a Fellow of the Madras University and was elected to the Senate in 1905, where by the aid of his deep learning he has done good work. Mr. Aiyar is an enthusiastic supporter of female education and established the Mylapore Girls' School. He has further thrown himself heart and soul into many movements with a view to promote the moral and material advancement of his countrymen, and has given generously his time, talents and money for their improvement. He has donated more than sixty thousand rupees for the establishment of the

Sanskrit College at Mylapore, and established a Charitable Dispensary and Medical School for the benefit of the poor sufferers in that subarb. Mr. Aiyar gave Rs. 5,000 for the Ranade Library and South Indian Association established in Madras in 1904. He has been associated with and has been guiding the lines of work of several public institutions in the city, such as, the Mahajana Sabha, the Indian Bank and the Society for the Promotion and Administration of Charitable and Religious Endowments. He has been a warm supporter of the movements or the institutions for the promotion and revival of indigenous industries. He was instrumental in starting the National Fund and Industrial Association in Madras. He gave remarkable and valuable evidence before the Decentralisation Commission in 1907.

Elevation to highest Offices of Judicial and Executive Services. In 1909, Mr. Krishnaswami Aiyar was elevated to the High Court Bench in Madras as an Additional Judge for two years when the *Madras Mail* thus remarked : "The selection of the leader of the Indian Bar of the High Court and one of the most respected and level-headed leaders of the Indian Community in the Presidency for a Judgeship will be received with very general satisfaction. It is a well-deserved recognition of his brilliant career as a lawyer and of his services to the community at large. The range and value of his unselfish labours for the advancement of his community have been such that his elevation to the Bench deprives Indian political work of an active, far-sighted, independent and at the same time, judicious and high-minded leader. We have no doubt that he will sustain the high reputation which many of his countrymen have won for themselves in the highest office open to them in the judicial service of the country." As a Judge he has shown his legal acumen and amiability of character.

On the resignation of the Hon'ble the Maharaja of Bobbili

of his seat in the Executive Council of the Governor of Fort St. George, Mr. Justice Krishnaswamy Aiyar was appointed in January, 1911, to fill up the vacancy. The *Bengalee* commented on his appointment as follows :—

“ The announcement of the appointment of Mr. Justice V. Krishnaswami Aiyar to be a member of the Madras Executive Council, in the room of the Maharajah of Bobbili resigned, will be received with satisfaction, both on personal and public grounds. Mr Krishnasami Aiyar has long been in the front rank of the Madras bar. He has been one of the foremost public workers in the Southern Presidency, his activities extending to practically every field of social, moral, industrial and political work. His benefactions have been large and well and wisely bestowed. A keen fighter, his counsels have uniformly been marked by true catholicity and breadth of mind. The elevation of such a man to the Executive Council is, therefore, an event upon which it is happily possible to whole-heartedly congratulate our brethren in Madras. We wish Mr. Krishnasami Aiyar had not been a Judge of the High Court at all, but in his case it happens that he is only a temporary Judge, and in the event of a permanent new Judgeship not being sanctioned for the Madras High Court, Mr. Krishnasami Aiyar would, of course, have to return to the bar. However that may be, and much as we dislike a precedent of this character being created, we yet feel that in Mr. Krishnasami Aiyar's case, the gain to the public service outweighs all other considerations. In Mr. Krishnasami Aiyar, the able Secretaries to the Government and his colleagues in Council will find a man of entirely different calibre from the Zemindar who preceded him in his high office.”

Services for the cause of Oriental Literature. We now proceed to give an account of his services for the cause of oriental literature of India in the subject of which he always takes a special interest. He is a reputed scholar and vastly read in the

ancient Hindu literature and it may be said without a least exaggeration that Mr. Aiyar is at present an authority on the subject not only in Southern India but of the country generally. We give below some passages from his speech which he delivered at the Anniversary Meeting of the Sanskrit Association in the Presidency College entitled "Some Thoughts on Sanskrit Literature" :—

"In the whole range of Sanskrit literature one is struck by the majesty of the language, the sublimity of thought, and the splendour of the imagery. As a language it occupies a place which one may almost say is supreme.

Assuming the *role* of a critic I shall try to point out wherein it may be said that Sanskrit literature is deficient in comparison with some other literatures, wherein it may be improved by scholars of the present day and wherein it may be assigned a more humble place, notwithstanding the feeling of those who are admirers of the language and its literature. One thing stands to the credit of Sanskrit literature which no other literature can claim. No other literature has such an ancient history as Sanskrit. You may begin with Greece. You may pass to Rome. You may turn to England. You may feel the literatures of these countries to be among the noblest the world has produced. Yet, you will find that the literature of Greece may be summed up in a period of about 500 years. The literature of Rome may be summed up in a period of 700 or 800 years. The literature of England has even a shorter history than that of the other two great countries. It has not a literature of more than 500 years up to the present day. But according to the most modest computation the literature of Sanskrit is spread over a field of 2000 years. I think therefore that if the Indian intellect was productive and was given its free scope during all that period, it would stand to reason that the product must be of commensurate value

and so it is, as you find in the result. It is true that there is no prose literature worth the name. Unless you accept the Brahmanas and some portions of the Upanishads as such, taking the whole of Vedic literature what passes for prose is really poetry. Unfortunately the limitation of metre is a disadvantage which has deprived Sanskrit of a large field of literary writing, as we find in the modern novels. It has deprived us of a lot of historical writing. But it has not in the least taken away from the value of poetry which introduces us to many aspects sufficient to challenge comparison with the literatures of other countries. Poetry of the epic, descriptive, didactic, lyric, and of other descriptions you find in the wide range of Sanskrit literature and in no part of it is said to yield in comparison with the literatures of other nations. You have dramas in Sanskrit in as perfect a form as you find them among the Western nations.

Any literature is not entitled to that name, if it has no moral value. It is literature because it is elevating, because it appeals to the higher emotions and cultivates them to the best possible degree. If I say that the Sanskrit language has a high place in respect of moral value, I am probably saying nothing more than what is sure to be claimed in respect of every other literature in the world. But I ought to say that so far as Sanskrit is concerned it has got a peculiar right to claim its moral pre-eminence. I hardly know of anything that engages the attention of the Sanskrit student that has not got its moral value. I will only refer to the fact that the Ramayana, the Mahabharata and the Bhagavata have practically supplied to the Sanskrit poets all their themes. It may be a sign of lack of originality in latter-day poets, I don't know. But it is a fact that everything that has been written in the whole range of Sanskrit literature has its moral force drawn from those great works. But for those works, the poet would never

have taken his pen in hand for the purpose of writing his verse. The fact that everything that has the character of literature is, in some way or other connected with these three ancient books, almost decides the question of the moral pre-eminence of Sanskrit literature.

As regards the first of these three books, the Ramayana, I don't think it is necessary to say one word in commendation ; for, the Ramayana has permeated the very life of the Indian people. So long as there is a Hindu nation, I am certain that nothing in their literature will live which has not in some way or other been affected by the influence of the Ramayana. Beginning with the life of the boy, following him through forest and hermitage to the town of Mithila where he is married, following him back to the city of Ajodhya where he leads a happy married life, accompanying him in his banishment to the forest, going along with him in his journey through hermitages, following him through the forest in the battles that he fought single-handed and in the misery of separation from the dearly loved wife, and journeying with him again during the fellowship of Sugriva and the conquest of Lanka and the destruction of the enemies of the human race, following him right through all the relations whether of son or of husband or of brother, you find a life pictured from beginning to end which is the inspiration of the Indian people and which will live to be the inspiration of the Indian people, so long as there is any vestige of life in the Hindu nation.

Passing from the Ramayana to the Mahabharata I may say this. There is a line in the Mahabharata which when freely translated runs "what is elsewhere is here. What is not here is nowhere." Such is the promise, with which Vedavyasa began to write the Mahabharata, a promise which has never been more thoroughly fulfilled in the composition of any book. Whether in the field of morals, or of religion, or of statecraft, or of love,

or of pathos, or of heroism whatever be the sentiment which you would like to see illustrated, whatever be the situation which your imagination may conceive as likely to afford you consolation or become a theme of inspiration, you are certain to find its arch-type in the pages of the Mahabharata.

Passing on to the Bhagavata, I must say, it is a different description of poem, but a poem which has been the source of inspiration for most of the Puranas, a poem which has been the fountain-head of most of the later literature of this country.

Sanskrit is the parent of all Indian literatures including Tamil; for much that is claimed in Tamil as original is indebted to conceptions which are entirely to be found in the field of Sanskrit literature.

Such being the case, Sanskrit will continue to hold its place and draw its votaries. It will occupy the pre-eminent place that it has held amongst all the nations of the world, as the means to build up the ancient history of the world and as the medium to give to the world ideas of religion and philosophy which the world has not yet sufficiently learnt to appreciate."

A movement has been set on foot of late in India for the introduction of a common script for the whole of India, the importance of which cannot be overlooked in any way. It is hoped that by the Will of Providence it will bear successful fruit and that the enterprising and energetic sons of India who have engaged themselves in this heavy task will be spared long for the fulfilment of their mission. In December, 1910, the first all-India Conference of the Common Script was held at Allahabad for discussing the subject, in which the Hon'ble Mr. V. Krishnaswamy Aiyar presided. We give below some extracts from his valuable speech :—

"Gentlemen, this is a season of Congresses and Conferences. Thirty-five years ago the Theosophical

Society with its innumerable branches scattered over the whole of the habitable globe, set us the example of meeting in annual convention at Adyar. The great organisation, known as the Indian National Congress, followed that example and inaugurated its proceedings 25 years ago for the purpose of expressing our national grievances and our national aspirations in the political field. The Indian Social Conference started into existence two years later in Madras, and for the last five years the industrial activities of the country have found an expression in the Indian Industrial Conference which now regarded as almost an annexure to the Indian Political Congress. There are other Conferences like the Temperance Conference, and if this Common Script Conference is the youngest of all, it is in my judgment not by any means the least important. A new awakening, a feeling of national unity, a common sentiment in favour of a common development all along the line has found expression in all these various movements. And I venture to think that if this common movement for a common expression of national sentiment has to find its full fruition, that will be impossible if we don't move along the line of securing a common language and a common script. We, in this Conference assembled, have not taken before us the problem of a common language at the present moment. We are rather engaged in the humbler task of suggesting to the people of this country the desirability of adopting a common script. It has been said that the idea of a united India, conscious of a sense of unity, is the vainest of all vain dreams. But the answer has also been given in some quarters that nationality may exist, notwithstanding differences of race and creed, on the one condition of a sense of oneness which transcends all feelings of separateness and difference. If there is in us an aspiration towards unity, then I think we must all feel that that unity is almost unachievable unless we determine

upon removing all those indications of difference and separation which only too generally exist amongst us. A common language and a common script are amongst the factors in nation-building. A common script, when there are as many as about 20 scripts in the land, a common language, when there are as many as 147 languages spoken in the country, seems at first sight an impossible dream. But there are those who have watched that problem from their own serene heights and who have come to the conclusion that what is to-day a dream and what is merely a hope of the future to-morrow, may the day-after-to-morrow be a realized fact. And, further, it is necessary for all of us to bear in mind that there is no such thing as impossible in the dictionary of Providence. Two hundred and nineteen millions of people are to-day speaking a variety of Indo-Aryan vernaculars. Fifty-six millions of people are speaking Dravidian languages which are supposed to have an origin different from the Aryan. I venture to believe that it is no crusade against this multiplicity of languages and scripts to recommend that all these people speaking one hundred and forty-seven languages may well afford to have, in addition each to his own Indian vernacular, one common language of expression. I also venture to think that in addition to the several scripts which they happen to learn they may well afford to have one common script which shall be capable of being understood all over the land. I ask you for a moment to consider the immense disadvantages under which we are suffering by reason of our having separate scripts which divide one section of the people from another. Even if the language was different, but the script was the same, it would be possible having regard to the fact that many of the Indian languages have an Aryan origin, for people to understand one language by reason of some particular words or turns of expression being understandable. It is possible notwithstanding the variety of

scripts for people to make themselves understood, even if the language was not the language in which the person was speaking in his home. Again, gentlemen, I ask you whether it is not necessary at the present day—when some of our Indian vernaculars have been enriched by many writers of eminence, bearing in mind the fact that all these have a common origin in the Aryan literature of ancient days—that the treasures of one language should be handed on to another, and whether that would not be more easy if there was the medium of a common script. Gentlemen, the difficulty of learning a script, the labour that is involved in mastering more than one alphabet, the cost of printing, the labour that is involved in printing in different alphabets, as a matter of fact, the same language, all these ought to be counted by people that are at the present day not remarkable for the longevity of their existence. It is not necessary to appeal to people to convince them of the necessity for a common script. But, perhaps, it is difficult to convince people that it is possible to have a common script.

I will say this, that there are great forces at work amongst us at the present day, some whose trend we know not, others whose purpose and whose effects we may in a vague measure guess, and others still, the effect of which we are quite unable to understand, still less to diagnose. But I believe in a Divine Providence. I believe that whatever may disturb the surface, whatever may seem to mar the progress of this country, whatever may seem to divide people from people, section from section, or creed from creed, whatever out of heterogeneity and out of conflict may appear to retard the march of the people of the country, there is an underlying life of a united India which is bound to realize itself. There is an underlying life which is bound to find its expression ; it may be in the fullness of time, but when that time comes, it will be a day when India will have seen not the mere dawn, but the glorious sun, which has

risen above the firmament, for the well-being of a great people who have had a great past and who, I believe, are bound to have a greater future."

Mr. Krishnaswamy Aiyar is not a man to be contended only by delivering speeches or reading papers, but actually sets himself to his works in all earnestness. In the beginning of 1911, he offered a prize of Rs. 100 for the best essay in English on the sounds in the Indian languages not represented in the Devanagari alphabet and script with suggestions of symbols for representation of such sounds.

A man of Lofty Character. The dominating principle of Mr. Aiyar's life is plain living and high thinking. He leads a simple life which can be very rarely seen among the men of his equal financial resources. He is an early riser and takes a bath immediately after. Then he engages himself in performing the religious rites and in reading sacred Hindu books. Mr. Aiyar possesses a high and model character combined with such rare qualities as courage and independence, the like of which is rarely seen in these days. He is great not in any particular subject, but in varied directions. It is hoped that the man who possesses all such lofty qualities may be spared to live long for the well-being of his countrymen whom he loves so dearly.



MAHARAJA SURJYAKANTA ACHARJYA.

"The Maharaja of Mymensingh lived a life of usefulness and when he was living he must have enjoyed the self-satisfaction inseparable from the work of doing good. He was a man of earnest conviction and what is more, he had always the courage of his conviction. His love of truth, his regard for frankness and fairness was associated with a geniality, steadiness of temper. * * The list is long; the virtues are quantity, very brilliant in quality."

—Sir Gurudas Banerjee.

Early Career. Maharaja Surjyakanta Acharjya Bahadur of Mymensingh in East Bengal was a distinguished nobleman and an ardent patriot. He was formerly named Purna Chandra Majumdar, being the youngest son of Iswar Chandra Majumdar, an inhabitant of village Bajitpur under the Madaripur Sub-division of the district of Faridpur, where he was born in January, 1852. In his younger days he was known to be a simple boy. At the age of seven, he was adopted as her son by the widow of Kasi Kanta Acharjya of Muktagacha in the district of Mymensingh. The Acharjya Zemindars of Mymensingh have many historical anecdotes associated with their family. Surjyakanta was fifth in descent from Srikrishna Acharjya, the founder of the family, who obtained the Pargana Alapsingh as a gift for his excellent services from the Emperor of Delhi. Kasikanta was known to be a distinguished Zemindar of the district specially for his munificence and independence. He died without any issue in 1849 and his widow Lakshmi Devya adopted him as her son and heir and named him Surjyakanta. The widow was also known to be a high-minded lady and died in 1863,



Maharaja Surjyakanta Acharjya.

when the future Maharaja of Mymensingh was a boy of twelve only. The estate was therefore taken over by the Court of Wards and he was sent to Calcutta for education in the Wards Institution. That eminent oriental scholar, Dr. Rajendra Lal Mitter, LL. D., was the then Director of the Institution and he took special care for the education of young Surjyakanta. There he studied for three years. Afterwards he married the first daughter of the late Babu Bhabendra Narain Chakravarty, who was a man of substance in the district of Rajshahi. She is said to be a lady of exquisite beauty and the Mymensingh water works, called the Raj Rajeswari Water Works, is representing her name. On attaining majority, he formally took possession of his estate in December, 1867. Though he became the owner of a large estate, yet he did not always devote himself to the affairs of the estate only. He began to read all the English and Bengali works of the standard authors and was fond of reading newspapers and magazines; thus through his admirable earnestness for learning, he soon acquired considerable knowledge in literature and history.

Acts of Public Usefulness. He was not a man to be contented with self-improvement alone. He helped much in the cause of education and diffusion of learning. Some instances may be mentioned here: In 1872, he made a gift of Rs. 480 for two scholarships to be held in the Dacca College; he bore a large share of the expenditure in establishing the Cotton Institution in Calcutta in 1891; In 1887, he gave Rs. 5,000 for the establishment of the Imperial Institute in London of which he was nominated to be a member of the Council of the Central Committee; he helped substantially for establishing the Entrance school known as the Donough High School at Jamalpur in his own district and that of the Nalada and Kheria Schools in the district of Khulna in 1894. In 1893, he constructed the

Muktagacha reading club at a cost of Rs. 2,500 and equipped it with books valuing Rs. 800 : The Surjyakanta Town Hall and its Library at Mymensingh shows his munificence; he has paid Rs. 3,000 for the establishment of the Deaf and Dumb School in Calcutta. He did not only pay Rs. 1,200 a year to the Association for Scientific and Industrial Education for Indians, but he bore also all the expenses of education of 4 boys (including the renowned painter Sosi Kumar Hesh) in foreign countries. Subsequently in 1905, he paid Rs. 1,500 for a collection of books for the City College at Mymensingh; and promised a handsome contribution for the proposed Model College at Ranchi, but the project having been abandoned the money was not paid by him. Surjyakanta was widely known as a popular Zemindar, and this was chiefly due to his intimacy with the ryots. Whenever there arose any difficulties in any part of his Zemindary, he at once made them right through his sharp intellect and strong common sense. He established charitable dispensaries and also dug tanks and wells for the benefit of his subjects; he also established a municipality at Muktagacha in 1875.

Bestowal of Honours. The Government appreciated his merit by, bestowing on him the honours due to him. On the 1st of January, 1877, Surjyakanta was first made a 'Rai Bahadur' on the occasion of the Coronation Darabar at Delhi. The Government of Lord Lytton made him a 'Raja' on 23rd February, 1880. After seven years, that is, in 1887, the Government conferred on him the title of 'Raja Bahadur' on the occasion of the celebration of Her Majesty the Queen Empress' Jubilee in India for his liberality and public spirit. In 1897, on the occasion of the Queen Empress' Diamond Jubilee he received the title of 'Maharaja,' when at a Darabar Sir Alexander Mackenzie, the then Lieutenant-Governor of Bengal, said of him thus :—

“Maharaja—Born as you were in a family of distinction,

you have worthily upheld and more than upheld the credit of that family. You were vested with the title of Rai Bahadur on the occasion of the Imperial Assemblage on the 1st January, 1877. You were made a Raja in 1880 and a Raja Bahadur at the celebration of the Jubilee of Her Majesty's reign in 1887. But though you had attained these high distinctions, you nonetheless continue to pursue that honourable course of conduct by which you had gained them. As a wealthy Zemindar you have had many opportunities of doing good, and your noble liberality in improving the water supply of Mymensingh is only one of your numerous titles to the public gratitude, though it is the most conspicuous of them. But not merely your own ryots and neighbours have received your bounty, the Thomason Medical Hall at Dacca, the Imperial Institute in London, the Jubilee Sanitarium in Darjeeling and other Institutions have reaped the benefit of your far-reaching liberality. But the distribution of money is not the only form, in which this liberality is shown. You are known as a man of liberal views and a promoter of learning. It has been felt that such merits as these deserve recognition both as an acknowledgment due to you personally, and as an encouragement to others to imitate so excellent an example. You have, now, therefore, on the auspicious occasion of the Diamond Jubilee of Her Majesty the Empress, been raised to the rank of Maharaja and it is with great pleasure that I present to you the *Sanad* conferring that dignity upon you and the *Khelat* which accompanies it."

An Ideal Nobleman. The Maharaja was remarkably known for his firm and resolute character and particularly for independence and straightforwardness which may be corroborated by the two events of his life. When his name and fame had thus spread all over the country, Mr. H. A. D. Phillips, C. S., when the District Magistrate of Mymensingh, instituted a case

against him for encroachment on a municipal drain. The Maharaja was on the first day made to stand in the dock like ordinary criminals, but later on, on receipt of a telegram from the Lieutenant-Governor he was provided by the Magistrate with a seat in the dock. In declining the belated honour, the Maharaja boldly said : " I can stand in the dock like any other man." The Maharaja boldly stood throughout the case which created a sensation in this country; and the question was raised in the British House of Commons. The Lieutenant-Governor was himself moved at this case and ultimately he induced that Magistrate to apologise to the Maharaja for his conduct. Next, when the Government of Sir John Woodburn asked the British Indian Association to select a representative in 1901 for a seat in the Bengal Legislative Council, a quarrel arose between the Zemindars, and a new Association was immediately formed on 18th August, 1901, under the name of Bengal Landholder's Association with the Maharaja Surjyakanta as its President, and he at once contributed Rs. 25,000 for its formation and improvements. The Maharaja was very fond of hunting excursions and there are many stories told of his admirable and skillful operations. His ability as a hunter has been acknowledged by many eminent hunters of foreign lands, notably, Sir Samuel Baker; Sir George White, ex-Commander-in-Chief in India; Sir William Coomar Petharem, sometime Chief Justice of the Calcutta High Court; and lastly by Lord Curzon himself.

In 1889, he published a book in Bengali under the name of Rules for Zemindary Works, showing the interest he took in the affairs. In 1902, he published the account of his various hunting operations in a book named *Shikar Kahini*. The book is a graphic record of his adventures in the forests in Bengal and has been highly eulogised as an interesting production. The *Bengalee* in its issue of January 8, 1907, published a review of the book which is quoted below :— " Maharaja

Surjyakanta Acharya is known as one of the wealthiest and one of the most public-spirited Zemindars in Eastern Bengal. He now appears in a new character, as an author of no mean repute wielding the resources of his mother-tongue with a power and wealth of expression that would do credit to one bred up in the vocation of an author. The *Shikar Kahini* is the record of his experiences as a *Shikari*. The Maharaja narrates his experiences in simple, vigorous and often picturesque language. There is a pleasing flavour of realism about the narrative. As we proceeded from page to page of the record we felt as if we were one of the companions of the Maharaja as he travelled from one part of the forest to another in search of *Shikar*. The beauty of the jungles, the repose that dwells there, together with the adventures of the *Shikari* are all brought home to the mind of the reader with great vividness. Altogether the Maharaja is to be congratulated on his work which we have great pleasure in recommending to the public." His name was not unknown in the field of literary enterprise. Besides his two literary productions noticed already, he edited for sometime a vernacular Journal entitled *Nirmalya* in which some of his prose writings appeared before the public. In the field of poetry he also made his name by composing some emotional religious songs which, though not well-known in the circle of musicians, occupy a high place among the religious songs of Bengal.

Surjyakanta made considerable additions and improvements to the estates which he had inherited. He was called the premier Zemindar in Eastern Bengal and his extensive estates lie in the districts of Mymensingh, Dacca, Faridpur, Tipperah, Maldah, Bogra, Pabna and Murshidabad. As to the household affairs of the Maharaja, he lost his wife in November, 1886, without any issue; and in the following year, he adopted Maharaj-Kumar Sosi Kanta Acharjya, a son of Raja Jagat Kishore

Acharjya of Muktagacha, as his son and heir who has been given in marriage to a daughter of the well-known Counsel, Mr. B. Chakravarti of the Calcutta Bar, in 1904, and afterwards sent him to Cambridge in England for education.

The place of Maharaja Surjiyakanta as a patriot was very high. His patriotism and love of country was conspicuously shown after the inauguration of the Partition of Bengal in October, 1905. He was an enthusiastic supporter of the Swadeshi movement and National Education. The Maharaja was one of the organisers of the *Bengal Laxmi Cotton Mills* of which he was from the beginning one of its Directors; he made a gift of property yielding an annual income of Rs. 12,000 to the cause of National Education. In December 1901, an Industrial Exhibition was held in Calcutta under the auspices of the Indian National Congress with a view to encourage and improve the existing arts and industries of the country and to promote and develop new ones. Maharaja Surjiyakanta as President of the Executive Committee prepared the following Address, read on the opening day of the Exhibition:—

“The Maharaja of Mymensingh ventured to think that every patriotic man amongst them would agree with him that the development, or rather the revival, of indigenous industries in this country was one of the first and most essential conditions of their national welfare. They had made great progress in education, they had acquired more liberal ideas, and they had learnt to extend their sympathies beyond the narrow limits of their native towns and villages. But in one respect they had not only made no advance, but had gone steadily backwards, and that was with regard to their national industries. Even in the most ancient times this country was famous for its arts and fabrics. Most of their native industries were either dead or slowly dying, partly under the pressure of foreign competition, and partly by reason of the absence of proper encouragement and patronage by

their own people. Entire communities who formerly used to live from generation to generation upon the proceeds of the industry peculiar to their caste, and in which they had acquired a special aptitude, were now being obliged to give up their hereditary occupation and were thus increasing the pressure of competition in other walks of life already far too overcrowded."

The Maharaja as a Philanthropist. Above all, the name of Maharaja Surjyakanta was widely known as a great philanthrop possessing a soft heart like a woman. There were many other richmen in India at his time, but how many of them had felt like him for his own country and its needy people? There was scarcely a good cause in the country in which his spirit of liberality was not evinced. We quote below some of the chief objects of his philanthropy, from which we can well understand that he was in the true sense of the expression a public benefactor:—In 1884, he made a gift of about 300 bighas of land for the construction of the Dacca-Mymensingh Railway which carries a value of Rs. 20,000: In 1892, he made a similar gift of 8 bighas of land valuing Rs. 6,000 to the *Saraswat Samiti* at Mymensingh for the Jubilee Annual Fair: In 1890, he constructed the Raj Rajeswari Water Works at Mymensingh at a cost of Rs. 1,50,000: In 1891, he contributed Rs. 3,000 for the construction of the Lowis Jubilee Sanitarium at Darjeeling: In 1892, he made over to Government Rs. 15,000 for the management of the Pawsey Charitable Dispensary at Muktagacha in Mymensingh: In 1887, it was through his liberality that the Thomson Medical Ward was constructed at Dacca at a cost of Rs. 10,000: In 1907, he established a charitable dispensary called Tripura Sundari Charitable Dispensary at his birth-place in the village of Bajitpur at a cost of Rs. 25,000, in memory of the name of his mother: In 1896, a hospital, Mackenzie Eye-ward, was constructed at his cost at

Mymensingh for which he paid Rs. 7,600 and made an annual grant of Rs. 300 for its maintenance: He contributed Rs. 5,000 towards the Countess of Dufferin Fund for the construction of the Victoria Zenena Hospital in Calcutta: Besides his private grants during the famines he had altogether contributed about Rs. 15,000 in the famine relief funds of 1897 and 1900: The drainage of the Mymensingh town has been improved by him in 1901 at a cost of Rs. 5,000: In 1883, he constructed at a considerable expenditure an iron-bridge over the Sutia river in his own district: In 1904, he made over two oil-paintings of His late Majesty King Edward VII and Queen Alexandra which cost him Rs. 45,000 to the Trustees for placing them in the proposed Victoria Memorial Hall in Calcutta.

Sudden End of the Maharaja. The Maharaja died very suddenly on 20th October, 1908, at Baidyanath where he went for a change, at the premature age of 57. The gap which had been occasioned by his death will be difficult to be filled in for sometime to come. A well represented meeting in memory of the Maharaja Surjyakanta was held in the Calcutta Town Hall on 31st. August, 1909, under the presidency of Maharaja Sir Rameswar Singh Bahadur, K. C. I. E. of Darbhanga where the following resolution was adopted:—

“That this meeting desires to place on record its sense of the great and irreparable loss which the Zemindars of Bengal and the Indian community at large have sustained by the death of the Maharaja Surjyakanta Acharjya of Mymensingh. His public spirit, his independence of character, his open-handed munificence and his deep sympathy with all public movements will enshrine his memory in the grateful recollection of his countrymen. To his brother Zemindars he has set an example of deep and abiding interest in the welfare of his tenants which will always remain with them a priceless possession.”

Though it truly bears testimony to all the sterling qualities of the late Maharaja, yet in order to show the extent of his public spirit and thorough independence of character we give below what Sir Guru Das Banerjea, Kt., said of the late lamented Maharaja Surjyakanta in this meeting :—

“It is a saying, as true as it is right, that in honouring the departed worthy we only honour ourselves. The Maharaja of Mymensingh lived a life of usefulness and when he was living he must have enjoyed the self-satisfaction inseparable from the work of doing good. Now, when he is no more, that we are trying to raise a suitable memorial for him, we are only trying to show that we are capable of appreciating his high worth and showing our love and respect for what is good and noble in human nature. * * He was a man of earnest conviction and what is more, he had always the courage of his conviction. His love of truth, his regard for frankness and fairness was associated with a geniality, steadiness of temper. There are people whose careers are very brilliant, so brilliant that mere foil of eloquence would be enough to show its dazzling brilliance. The Maharaja's career was of that type. The list is long; the virtues are quantity, very brilliant in quality. The Maharaja's connection with the National Education deserves prominent mention. He took active interests in the movement and helped it by his princely gift of a property yielding an annual income of twelve thousand rupees. The Maharaja, with sagacity and discretion which always characterised him, saw through the objects of the Council and felt convinced that the lines on which they were seeking to impart education, were hopeful of useful results and required support. Accordingly, he lent his valuable support and made the magnificent donation of a property in favour of the Council. But that is not the full value of the gift. To appreciate the full value of the gift, we must bear in mind that the

organisation was then in infancy from which nothing but a few feeble expressions of gratitude, and perhaps, a dubious promise of future good, came in return. Still he gave his support, as he thought the cause deserved support. Such was the man we are met here to honour."

It is hoped that his son will follow the footsteps of his great father and worthily occupy the position of the late lamented Maharaja.





Rao Bahadur Ranganath Narsing Mudholkar.

RANGANATH NARSING MUDHOLKAR.

"I have a very high opinion of his intellectual and moral attainments and personally a very sincere regard for him."

— Dr. Wordsworth.

Early Life. Among the devoted and patriotic sons of India, who have employed their energies for the cause of their motherland, Mr. R. N. Mudholkar of Amraoti stands pre-eminent. He was born at Dhulia in the Deccan on May 16, 1857, his father being Narsing Row Krishna, who was an employee in the District Judge's Court at Khandesh. In the days of the Marhatta supremacy, Mr. Mudholkar's ancestors held the position of Vakil of the Mudhol State, hence his designation. The family was originally settled in the Southern Marhatta country, but was subsequently removed to the present place. Mr. Mudholkar received his elementary education at Dhulia and at Erandol. From his boyhood he was fond of reading story books and history, especially that of the Marhatta dynasty. His early English education began at the age of ten at Berar, where he was living with his eldest brother, Balwan Rao, who held service in the Education Department. After three years, he was removed to Dhulia and was admitted into the High English School, and was matriculated from that Institution in 1873. Mudholkar was known to be a bright boy of the Dhulia School, and throughout his career he won prizes on securing highest marks in school examinations. He next joined the Elphinstone College in Bombay, an Institution which has produced some of the distinguished men of the Western Presidency,

and successfully passed the First Arts Examination in 1875 and graduated two years later with distinction. Principal Wordsworth thus remarked of him : "He early attracted my attention and the expectations which I then formed of him have been fully realised. I have a very high opinion of his intellectual and moral attainments and personally a very sincere regard for him." No sooner he passed the B.A. Examination, than he became a Professor of History, Logic and Political Economy in the Elphinstone College and was appointed a Fellow of that College.

Mr. Mudholkar's works for the cause of Central Provinces and Berar. Afterwards, in 1880, Mudholkar passed his L.L.B. Examination, and commenced his legal practice at Akola in the following year. But in 1882, he removed to Amraoti and soon rose to eminence as a successful lawyer and enjoyed a most lucrative practice. His first public act in Berar was the establishment of the Berar Trading Company Limited, of which he was Secretary for twenty-seven years, during which period it enjoyed the fullest prosperity. It was the first of its kind in that part of the country and its success gave an impetus for starting several other concerns. He took active part in the establishment of the Dufferin Fund in Berar, in 1885, and became one of its first life-members. Mr. Mudholkar was the main organiser of the Berar *Sarvajanik Sabha*, which first came into being in 1886. From that year till 1898, he worked as its Secretary with utmost ability and courage. On behalf of the *Sabha*, he drew up some important representations about the separation of the judicial and executive functions in Berar; revision of survey and settlement; agricultural indebtedness and land alienation; and the fitness of extending the Deccan Agriculturists' Relief Act to all other parts of India. During these ten years and after, Government invited his valued opinion whenever passing any important legislative

enactment concerning the Central Provinces. But his untiring zeal was conspicuously exhibited in moving for centralising the extensive power of the District Officer at Berar in the Commissioner and the Resident of Government as in the Bombay Presidency. Such was the practice in vogue since Berar came under the British management in 1853. The next event of Mr. Mudholkar's career was his connection with the Amraoti City Municipality for eighteen years. During his connection with the Municipal Board he did many useful works for improving the condition of the city. He always concerned himself in all questions concerning the municipal improvement and thereby developed the local situations. It was owing to his vigorous protest and masterly drawn up memorial, extending over several printed sheets, that the Government of India interfered into the proposals of the local authority for enhancing the land revenue demand in 1892, which roused a great popular interest in Berar. The way in which he took up the question, brought on a partial modification of the proposals, in consequence whereof the ever-lasting gratitude of the people was earned by Mr. Mudholkar and his co-worker Mr. M. V. Joshi, the other distinguished lawyer, reformer and patriot of Berar, for their disinterested service. Mr. Mudholkar's learned report on Agricultural indebtedness and land transfer, drawn in the nineties on behalf of the Berar Sarvajanik Sabha, for consideration of the Government of India, is still considered a valuable document on the internal politics of India, extending over eighty pages of foolscap. This necessitated him to go through minutely over considerable Blue Books and official papers, which he cheerfully undertook for the cause of agricultural population of India. A biographer writes of him on this point as such : " His position in this matter differs essentially from that generally taken by the capitalists classes and their supporters. The expropriation of the cultivating classes by the

money-lending and professional classes is regarded by him as a serious economic, political and social danger, and while disapproving of the particular measures proposed, he very strongly holds that suitable action for keeping a peasant proprietary class on the land is urgently demanded. He believes more in education, a beneficent land revenue policy and an adequate supply of cheap capital than in restrictive legislation." There being no Legislative Council for Berar, its laws are made by order of the Governor-General in Council in exercise of the powers bestowed on him by the Foreign Jurisdiction Act, and with the help of a small Committee constituted with competent local men; and Mr. Mudholkar is an important member of this Committee. For such memorable services, the different Chief-Commissioners of the Central Provinces and Berar recommended him for nomination as a member of the Supreme Legislative Council to represent the Province. But the Government of India intimated their inability to accept the recommendation of the Local Administration on the ground that he is a native of Berar which is not a part of British India and therefore not a constituency of the Central Provinces.

The great Indian famines of 1897 and 1899, had brought in great scarcity, and raised the prices of food stuff even in Berar, which had not known a famine for over a century. The dire distress of the people adjoining the Province had on the very outset touched the feeling of the Amraoti leaders, and they in consequence started relief measures. Mr. Mudholkar and Mr. M. V. Joshi took the leading part as usual and many officials and non-officials co-operated with them. In March, 1897, a branch of the Indian Famine Charitable Relief Fund was organised in Berar and Mr. Mudholkar was appointed one of its Secretaries. The satisfactory work of the Berar Committee was acknowledged by Government, and in 1898, they conferred on him the title of 'Rao Bahadur' in recognition

of his admirable famine relief work. Similarly, on the second occasion (1899) Mr. Mudholkar was on the front and did valuable services for saving the lives of many famished people.

His works as a Patriot. It was almost from the commencement of his public career that he actively participated in the Indian politics. He is one of the early pioneers who identified themselves with the cause of industrial development and social reforms. Mr. Mudholkar's next public act was the starting of a newspaper, *Vaidarbha*, which rendered useful service to the community for over sixteen years. During the years of its existence, he contributed the larger number of important English articles that appeared in that newspaper. His thoughtful paper on "Advisory Councils," which appeared in the *Indian Review* of February, 1908, well illustrates his profound acquisition of knowledge of the political condition of this country. Mr. Mudholkar is as keen about social reform as about industrial and political questions. He was offered to preside at the Fifth Indian Social Conference held at Nagpur in 1891 by that distinguished reformer and patriot, the late Mr. Justice Ranade, but he did not accept the honour.

Services for the cause of National Congress. Mr. Mudholkar is known to be a staunch Congress man and an indefatigable worker for its cause. He joined the Congress first in 1888, at its fourth Session, held at Allahabad under the presidency of the late lamented Mr. George Yule. He soon became its prominent member for the unceasing interest he was taking in this Indian national organisation. Since then, he joined all its Sessions, except that of the eighteenth, held at Ahmedabad in 1902, owing to a serious illness of his beloved daughter, who was his only child by his first wife, which illness caused her death. He was one of the principal speakers on the Congress platform on the pressing questions of the day ; and all his

speeches illustrate his sound judgment, remarkable forethought and genuine patriotism. His deep and varied knowledge of all the pressing subjects of Indian politics have been very clearly exhibited in his utterances on such questions, *viz.*, agricultural indebtedness and land alienation; land settlement and land revenue administration; technical education and industrial development; the economic condition of the people and the financial status of the country; the separation of judicial and executive functions; the powers of the Police and the Magistracy; the reconstitution of the Indian Universities; the Law of Sedition; the Partition of Bengal; the reformation of Legislative Council; and the Indian Press Act. Mr. Mudholkar, was one of the three Congress delegates to England in 1890, his two other colleagues being Babu Surendra Nath Banerjee from Bengal and Mr. Eardley Norton from Madras. Mr. Mudholkar, did his utmost to bring about the reform of 1892. That the Session of the National Congress, was held successfully at so small a town like Amraoti in 1897, was mainly due to the energy and ability of men like Mr. G. S. Khaparde, M. V. Joshi and R. N. Mudholkar. Their devoted labour in different capacities to make the Session a successful one is a well-known fact,—the first having served as the President of the Reception Committee, the second as an active member of the Executive Committee, and the third as its Secretary. We recall to our mind the fact of the critical period of India in 1897, under which the Congress met at Amraoti. The year had witnessed the murder of Messrs. Rand and Ayerst at Bombay, the prosecution and conviction of Mr. Balgangadhar Tilak, the deportation of Natu Brothers, imprisonment of several editors of newspapers and last but not least, the enforcement of plague rules in the Bombay Presidency, which threatened the holding of the Congress at Berar. Several representations and interviews had to be made to and with the

authorities of the local administration giving a definite assurance of following the general plague rules, and thus by utmost tact the meeting had to be held at Amraoti. The necessity of framing a constitution for the Congress was keenly felt from 1887, thereupon some drafts were prepared, but no scheme was wholly accepted by a large majority of the delegates till 1897. The Congress of 1898 appointed a Committee with Mr. Mudholkar as its Secretary to prepare a workable scheme. His draft was accepted with a few verbal alterations by the following Congress met at Lucknow under the presidency of the late lamented statesman, Mr. Romesh Chandra Dutt. On the death of Pandit Ajudhianath of Allahabad, he was offered the Joint Secretaryship of the Standing Congress Committee, which he did not accept.

As President of the C. P. Provincial Conference. Mr. Mudholkar was one of the originators of the Central Provinces and Berar Provincial Conference which was held first at Nagpur in April, 1905. He presided over the Third Conference held at Raipur in 1907, where he delivered a highly thoughtful and learned speech, from which some passages are extracted below :—

“Our Congresses, Conferences and Associations in working for political reforms, industrial regeneration and the elimination of unhealthy social practices and institutions are thus discharging not a merely ordinarily useful or necessary function, but are engaged in a most meritorious and holy work. The sacredness of their mission, its intimate connection with the perfection of human society its unison with the laws of God cannot be too often insisted upon or too firmly impressed on our minds. In times of difficulty and trial when the obstacles in our path threaten to overwhelm us, when disappointment makes craven suggestions and when the scoff of the Philistine and the faithless seems to produce an unnerving effects, the consciousness of the loftiness

of our purpose and its conformity with the eternal verities will put heart into us, steady our step and brighten our vision. Sustained by it, criticism and opposition instead of damping our zeal or enfeebling on energy would go only to strengthen our resolve and increase our vigour.

Self-Government is the goal of our political ambition, because it is only an autonomous nation which can afford scope and supply facilities for the development of those intellectual powers and that moral and spiritual fervour which must be possessed by its citizens before they can take their share in the evolution of the human race. Such autonomy for India is not beyond the range of practical politics when some of the wisest and best men of England admit its justice and contemplate its grant. It is not an impossible or impracticable claim which we advance. It is not merely speculative considerations or abstract principles on which we rely. We take our stand on the firm ground of statutory rights and royal pledges.

I have preferred to rest our claim to the fullest rights of British citizenship more on legal and constitutional grounds than on ethical principles, not because I consider for a moment that these should be or can be ignored or left out of account. Far from thinking so I firmly believe that no individual, no institution, no community, no nation, no empire may lose sight of them with impunity. Gentlemen, the Divine Law is writ large in history. The immutable principles of justice and righteousness govern the universe. It is righteousness which exalteth a nation. Disregard of truth, honesty and love, whatever temporary advantages it may secure, is a surer precursor of degeneracy and fall. It is because the declarations, contained in the Statute of 1833 and in the Queen's Proclamation, proceed on a recognition of the principles that they have a permanent value and carry high authority.

Our view of politics, of the place it should occupy in our esteem, of the objects which are to be achieved through it, depends like several others—upon our ideal of existence, upon the doctrines we hold about the purpose of life. If individual happiness, personal pleasures and self-aggrandisement are to be regarded as the be-all and the end-all of human life then politics can be nothing but a game of force, fraud and chicanery tempered only by the fear that two can play at it. But to all those whose faith is deep and firm in the Divine ordinance or those who steady their faltering steps with the worship of an ideal humanity, it is a department of religion itself. It is as much under the domain of the moral law as individual conduct, family life and neighbourly relations.

But we have to remember, gentlemen, that our advance depends mainly on ourselves. Nations by themselves are made. Representative government, to be successful, requires in the electors the capacity to exercise the rights asked for and the willingness and readiness to make the requisite sacrifices for their exercise. Keen interests in public affairs insistence on their rights, and readiness to spend their time and money in vindicating them are necessary. We must have union, practically perfect union, among the Indians. We must make ourselves fit for the high estate which we claim. We must be self-reliant, manly and just. A lofty ideal and a noble purpose must guide our footsteps in the march towards the promised land. Taught in the school of adversity, we must turn our difficulties to account by making them subserve the increase of our strength. Undaunted by obstacles we must combine patience with a firm resolve.

With all the natural advantages which India possesses, in spite of the general fertility of her soil, the suitability of the climate for purposes of production of wealth, the vastness of the mineral resources, and the peaceful,

sober, industrious and thrifty character of the people, there is deep widespread poverty in the land. This poverty has justly been attributed to the decadence of our old industrial system and to the bulk of the population being thrown on land. The First Famine Commission, which sat 28 years ago, pointed out that this low industrial condition was a powerful contributory cause of the calamities which followed a failure of rains, and they suggested the adoption of steps for promoting the establishment of new industries and for the revival of old ones. Gentlemen, what is true of India generally applies also to these Provinces. For the creation of a sound industrial system, which will by its flourishing condition afford profitable employment to large sections of our people, two things are first wanted—capital, and technical and scientific knowledge and skill. Newly established industries, however, demand tender nurture and special care like infants. The self-governing countries supply such special care and nurture by a well regulated system of protective tariffs and bounties.”

Service for the cause of Industrial Development in India.

Mr. Mudholkar's great knowledge of the industrial condition of India has been clearly exhibited in his papers on “The Economic condition of the Indian People” and “Education and Industrial Development.” When a movement for raising a suitable memorial of Her late Gracious Majesty Queen Empress Victoria was started in Berar, Mr. Mudholkar was the man who first suggested to give it in the shape of a technical and industrial Institution, which was wanting in that Province. The leading official and non-official gentlemen of Berar agreed upon this proposal. A Committee was formed and about one and one-fourth lakh of rupees were collected, of which rupees ten thousands were made over to the all-India Memorial in Calcutta and the balance left out for the purpose. The Committee there,

upon prepared a suitable scheme, when Berar was formally transferred under the administration of the Central Provinces. Sir John Hewett, the present sympathetic ruler of the United Provinces of Agra and Oudh, was then the Chief-Commissioner of that territory, who is known to be a particular friend of the industrial development of India. He promised a liberal help from Government which he fulfilled on his subsequent elevation as the Executive Member of the Government of India in charge of Commerce and Industry Department. Mr. Mudholkar in the meantime, went to Bombay and Poona to consult Principal Monie and Dr. Thomson. A scheme was drawn up for the establishment of a Technical Institute for Mechanical Engineering and kindred subjects. On its sanction, the Government gave rupees 30,000 as a contribution to the initial expenditure and has sanctioned an annual grant up to Rs. 11,000 for its maintenance and the Municipalities granted Rs. 1,300 a year. Mr. Mudholkar feels a parental love for this Institution, and it is said that for it is its sake that he has not removed to Nagpore after the abolition of the old Berar Judicial Commissioner's Court.

A biographer has thus summed up his industrial activities, which will be read with utmost interest :—

“His interest in industrial questions is not merely academic. So far back as 1881-82, he took the leading part in forming the first Joint-Stock Company in Berar. Four years later we find him co-operating with Rao Bahadur Deorao Vinayak and Mr. Jaikrishna Bagaji of Akola in establishing the first factory in Berar organised and managed by educated Hindus. The first one or two years were years of difficulty and the three leading men had to put up with much ridicule and censure. They had a sweet revenge afterwards when phenomenal profits were reaped year after year and the value of the Company's shares which had dropped to half became

fourfold. This concern is now a combined Spinning and Weaving Mill and a Ginning and Pressing Factory. Some eleven years ago another business was started by these same men which was an Oil Pressing Factory at Akola to which was joined later on a ginning factory. The factory is under the management of Mr. Mudholkar's brother. Two companies were formed in 1901 for carrying on ginning and pressing operations at Amraoti and a place near there, of which he is one of the largest shareholders and Chairman of the Board of Directors; and a third was formed in the Akola District in which he has substantial interest. In several of the industrial concerns started out in his province he contributed his mite—which in some cases was a fairly large amount. Some of these attempts have not succeeded and along with others, he lost money. But he is a veritable Micawber and his having burnt his fingers at times has not diminished his zeal for industrial work."

In the Congress of 1904, Mr. Mudholkar thus spoke on the economic situation of India:—

"British rule in a greater part of India, we may say, was established in the 18th century; and during the 130 years which have elapsed since 1784 you find that there have been twenty-four famines and during the last forty years preceding the last famine there were as many as eight. During these famines as many as fifteen millions of people died in spite of the efforts of a civilised and on the whole humane Government. There is no wonder that if the rains fail there is nothing but disaster. The people of India are not in any way wanting in sobriety, in peaceful character or in thrift. There is no nation which is more industrious and which is more law-abiding. The country itself is one of the most favoured ones, the climate is suitable for all kinds of production; the soil is rich and fertile. With all these, why should there be so much poverty? Why should there be in the country

which at one time was considered a golden land, a land which attracted Alexander, the land which attracted Mahomed Ghazni, the land which was subjected to inroads of barbarians from time to time, why should poverty, this widespread poverty, have covered this land? The poverty of India is such that if you compare it with England, you will find that whereas the income of the United Kingdom per head is £ 42, here it is only Rs. 20 according to Dadabhai Naoroji, Rs. 27 according to Sir David Barbour and Lord Cromer and Rs. 30 according to Lord Curzon. Let us take the highest figure, Rs. 30. What does Rs. 30 a year mean? Rs. 30 per year means one and half annas a day. Out of this Rs. 30 a man has to pay Rs. $3\frac{1}{2}$ in taxation. Then he has barely Rs. $26\frac{1}{2}$ left on which he has to clothe himself and bring up his family."

It is through the instrumentality of Mr. Mudholkar that the Indian Industrial Conference is being annually held at the time of the Congress since 1905, and he is discharging the duties of its General Secretary with rare credit. In the following year, he has compiled a *Directory of Indian Goods and Industries* showing all Indian firms dealing with manufacture and disposal of the indigenous articles. The publication has been declared to be useful by the best authorities on the subject. In 1908, he presided over the Fourth Indian Industrial Conference held at Madras. His speech contains many valuable and practical suggestions for the revival and improvement of the different industries in India, being the outcome of his valued experience gained by his connection with many important industrial activities. The *Bengalee* has thus remarked on the Presidential Speech of Mr. Mudholkar in the Industrial Conference :—"Rao Bahadur Mudholkar's speech before the Indian Industrial Conference at Madras gives a clear conspectus of all that is practical and valuable in the literature of Indian economics. He traverses the entire field of industrial and economic

problems affecting the people, and, in doing so, gives utterance to the accepted public opinion on most of the topics with which he deals. There are, in fact, many things in the Rao Bahadur's speech, which would repay a careful study ; and if his sound and valuable suggestions were carried into effect, the industrial position of India would doubtless undergo a momentous transformation." He dwelt on such vital subjects, as agriculture including irrigation, loans and land bank, cotton manufacturing industry, hand-loom weaving, mines and minerals, sugar, oils and oilseeds, manures, tanning and leather dressing and other industries comprising silk and woolen fabrics, lace making and embroidery, wood and ivory carving, lac and laquer work, dyeing and printing, paper, glass, pottery, match-making, soaps and essences. We find him saying that "Of all the complex questions which our countrymen are called upon to solve there is none which transcends the industrial and economic problem in the intricacy of its nature and the far-reaching importance of its results. Our well-being in the immediate present and our progress in the future are as much dependent upon the establishment of a healthy condition of industrial activity, as upon political advancement or social reform, and the same self-sacrifice and devotion to duty are required from our public men by the first as by the other two. Indeed most of the political and social questions which confront us and make urgent demands upon our close application are at their base economic. It is only by a full recognition of the intimate connection and inter-dependence of these three spheres of activity, that it is possible to ensure a healthy existence for the nation. It is only by a well-regulated treatment of all the three classes of questions that progress can be achieved."

As Member of the Supreme Council. On the introduction of the reformation of the Legislative Councils in India known as the Indian Councils Act of 1909, Mr. Mudholkar has been

nominated by the Government of Lord Minto to a seat in the Supreme Legislative Council since January, 1910. So far the works which he has done in the Council, are considered to be useful and important to the best interest of his countrymen. Leaving the political side of his work in the Council, we should deal with his works for the development of the industrial activities of the country, the subject on which he may be called an authority. In the Council of March 23, 1910, the Hon'ble Rao Bahadur moved two resolutions on such a subject of importance as technical education,—one relating to the establishment of a Polytechnic College and the other a College of Technology. In moving the first resolution, the Hon'ble Rao Bahadur R. N. Mudholkar, said among other things as follows :—

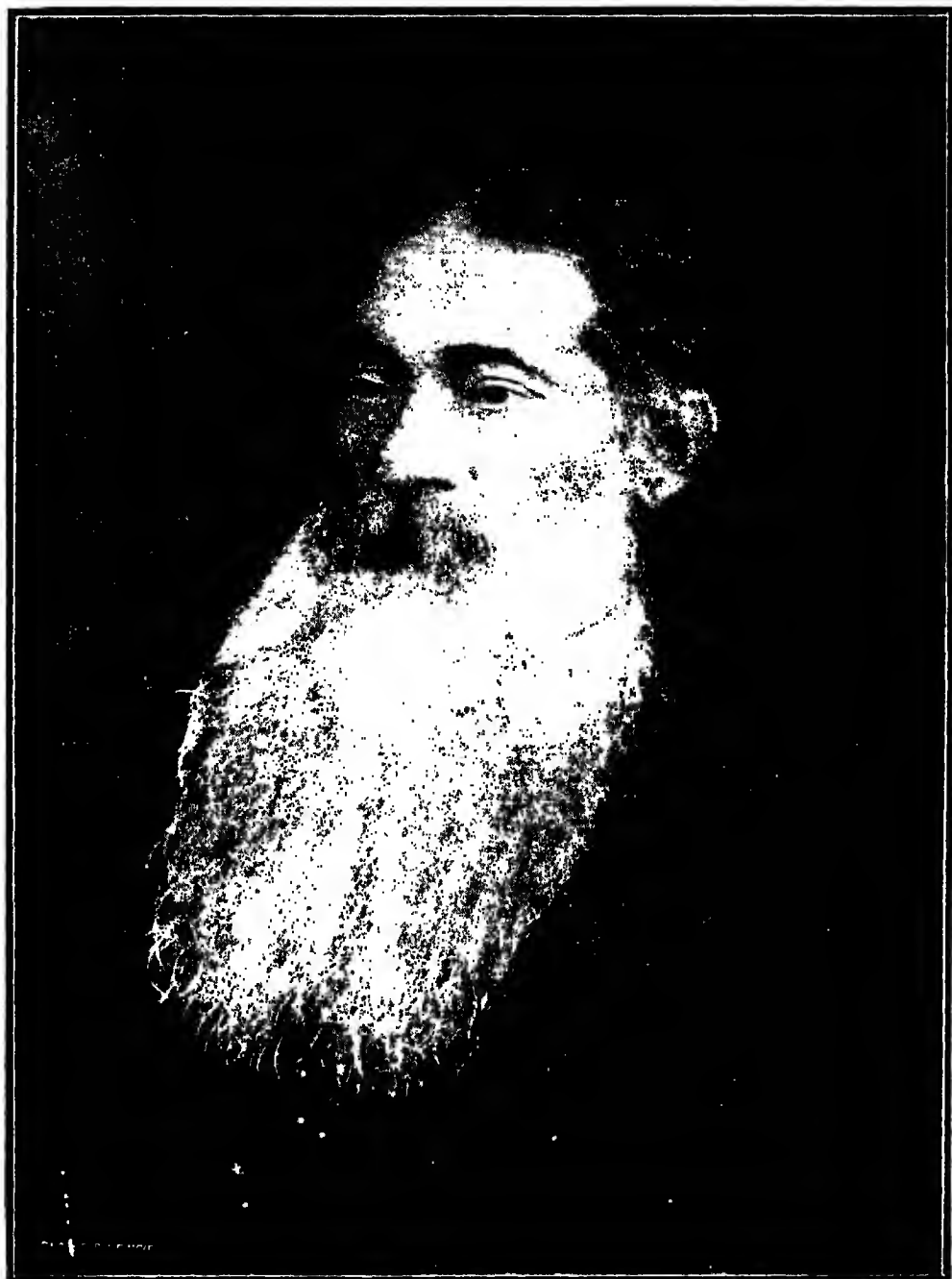
“My Lord, this is, I believe, the first time that the question of technological instruction comes before this Council for consideration and treatment. Hon'ble Members of this assembly have at times while speaking on the budget referred to the necessity of greater expenditure on industrial education. But this is the first occasion when the Council will have to deliberate upon it and to determine how it is to be dealt with. I would, therefore, crave their attention to the facts and considerations I wish to lay before them.

Though the importance, I would say the urgent need, of developing the material resources of India and of establishing therein the industries, which are capable of being profitably carried on there, is now admitted on all hands, and there is also amongst persons, who have devoted any thought to it, a general agreement that that development cannot be secured without combining instruction in the scientific principles applicable to those industries with manipulative practice, the policy to be followed, the institutions to be established, the methods to be adopted require still to be laid down with greater

definiteness of aim and fixity of purpose. This is quite intelligible. It is not many years since the Government and the people have recognised the intimate connection between systematic technical education and progress of arts and industries under modern conditions. The difficulties incidental to the carrying out of new ideas have in India been further aggravated by her peculiar position.

The Industrial question in India is a question of life and death. Not only the progress, but the very existence, of the nation depends upon the establishment of a diversity of occupations which will remove the pressure on the land and enable a substantial portion of the population to earn their livelihood otherwise than by precarious agriculture. * * The time has long since arrived when there should be for India at least one first class fully equipped college of technology comprising within its scope the different departments of industrial technical knowledge demanded by the circumstances of the country."

Mr. Muddholkar as a truly Great Man. The patriot is unhappy in family affairs owing to several bereavements of a very trying nature. He lost his father when he was of only 20 ; he lost his first wife in 1892, his first daughter in 1902 ; he also lost two of his brothers and lastly his nephew—a promising and intelligent youngman, who after obtaining the Degree of LL. B. was about to join the bar. Mr. Muddholkar is known to be a man of exemplary character, combining with it simplicity of manners, soundness of disposition and gravity of mind. May the Almighty grant him a long life of usefulness for the service of his country.



Woomesh Chandra Bonnerjee.

WOOMESH CHANDRA BONNERJEE.

"Woomesh Chandra Bonnerjee stood by the cradle of the National Congress and nurtured and fostered it with parental solicitude and affection. That Congress, which may be said in no small measure to owe its very existence to him, comes of age to-day; but our beloved leader, so wise and valiant, is not with us to partake in our rejoicings. His ashes rest in a foreign land, but a nation's sorrow followed him across the seas to his last resting place in England, the country which, next to his own, he loved best."

—Dr. Rash Behari Ghose.

Family History. Woomesh Chandra Bonnerjee, one of the most successful lawyers that India has produced, and a great and an ardent patriot of the nineteenth century, was born at Kidderpur near Calcutta on 29th December, 1844,—the year which had produced two other distinguished lawyers and patriots, Manomohan Ghose of Bengal and Badruddin Tyabji of Bombay and also a great politician and financier Mr. D. E. Wacha. Woomesh's grand-father, Pitambar Banerjea, was a Banian of a firm of attorneys of the Supreme Court in Calcutta known as Collier, Bird & Co. His father, Girish Chandra Banerjea, was one of the early pupils of the old Hindu College and at first entered his father's office as a clerk, and then having passed the Attorney's examination in 1859 he finally became partner of a firm called Judge and Banerjea. His practical knowledge of law as well as his legal skill were remarkable. He died in the year 1868 at the early age of 45. Woomesh Chandra was the second among the four sons of Girish Chandra. Thus it will be seen that he came of a family

of lawyers, and it is up to his son that for four generations they had carried on the business of law. On his mother's side, he descended from Pandit Jagānnath Tarkapanchanan of Tribeni who was widely known as a distinguished Sanskrit scholar and philosopher.

Early Career. Woomesh Chandra's educational career was not brilliant. At first he studied in the Oriental Seminary, then a well-known educational institution in Calcutta. Subsequently he was admitted into the Hindu School; where he received his education till 1861. But as he could not do well in school owing to his love for theatrical enjoyments, his father took him away from school and got him articled to an attorney in the name of Mr. W. P. Downing in November of that year. In May, 1862, Woomesh Chandra joined the office of Mr. W. F. Gillanders as a clerk, where he acquired a thorough knowledge of writing out deeds and pleadings. In 1864, Mr. Rustomji Jamsetji Jeejeebhoi, a Parsi millionaire of Bombay, founded five scholarships for the benefit of Indian students for the study of law in England. He competed for one of the five scholarships and left for England on October 16, 1864. He joined the Middle Temple and he had two other Indian fellow-students,—P. M. Mehta and Badruddin Tyabji. The late Mr. Romesh Chandra Dutt thus said of him in 1906 in London: "It is thirty-eight years ago that I came to know Mr. Bonnerjee. With two other young men—the Hon. Mr. B. L. Gupta, now acting as a Judge in the Calcutta High Court, and Mr. Surendra Nath Banerjea, now the political leader in Bengal—I came to England early in 1868 to try our chance at the Open Competition for the Civil Service of India. Few Indians came to Europe in those days, only a few of them had been called to the Bar, and one Indian had entered the Covenanted Civil Service. Mr. Bonnerjee had already been called to the Bar, and had his chambers at Lincoln's Inn

Fields. I shall never forget his kindness to us on our arrival in this country. He came down to Southampton to receive us, he found suitable lodgings for us in London; he helped us in our studies for the examination for which we were preparing ourselves." Woomesh Chandra was called to the Bar in 1867, along with those Indian fellow students.

As a Successful and Distinguished Advocate. Mr. Woomesh Chandra Bonnerjee returned to India in 1868, and was enrolled as an advocate at the High Court of Calcutta in that year. He had lost his father just before he joined the Bar in Calcutta, whose place in the firm had been taken by his uncle, Joykrishna Gangooly. He got his first brief from his father's firm. His early training in the firm of attorney helped him much to thrive in the profession. Above all, his sharp memory, genial disposition and unceasing industry soon brought him into prominence and raised to the top of the Bar. Woomesh Chandra showed his utmost ability in defending two sensational cases as Surendra Nath Banerjea contempt case in 1883 and the Burdwan libel case in 1887 in which Mr. Robert Knight, the veteran editor of the *Statesman* and *Friend of India* was the defendant. Mr. Romesh Chandra Dutt also said : "Within a few years after his return to India Mr. Bonnerjee took a leading place at the Calcutta Bar. Three causes mainly helped in his early rise. He had friends and relations among the solicitors who assisted him; his wonderful legal memory and grasp of details assured his success; and the method and lucidity of his thought and expression soon made him a favourite with all the judges before whom he appeared." He has himself thus said about his early career to a friend: "At the outset he received but scanty courtesy from those members of the legal profession who were of his own race. Some fought shy of him before he had obtained a certain footing at the Bar, others, indeed, were jealous of the young practitioner who, conscious of his superior strength, looked down

upon them sometimes with a disdainful smile." As he owed much of his success to Maharaja Kamal Krishna Deb Bahadur of Sovabazar he always paid his respect and gratitude to him, and it is said that he named his eldest son, after him, Kamal Krishna Shelley Bonnerjee. Woomesh Chandra had early ambitions of earning ten thousand rupees a month, as expressed by himself, and his desire was not only fulfilled in a very short time, but his income sometime exceeded even twice the amount. Mr. S. P. Sinha as officiating Advocate-General, Bengal, had thus summed up his career as a lawyer :—

" His career at the Bar was one of exceptional brilliance. Within a few years he almost reached to the top of his profession. On the Original Side, I venture to think, there has not been, for at least many, many years, a practitioner in whom the Judges, the attorneys, and the litigating public had the same amount of confidence as they had in Mr. Bonnerjee. After having attained to the highest practice possible on the Original Side, Mr. Bonnerjee commenced to practise on the Appellate Side, and his success on that side was as rapid as on the Original Side of this Court. A sound lawyer, a perfect draughtsman, and a brilliant cross-examiner, Mr. Bonnerjee was to many of us the ideal of a perfect advocate of this Court."

First Bengali Standing Counsel to Government. His merit was duly appreciated by Government and Woomesh Chandra was appointed to act as Standing Counsel to the Government of India on four different occasions, between the years 1881 and 1887. He was offered the appointment of a puisne Judge of the Calcutta High Court in 1882 and 1884 but he declined the offers. "It would have been a strange thing if he had given up his unique income at the bar for a third or a quarter of it on the bench." He was appointed a Fellow of the Calcutta University in 1880, became President of the Law

Faculty in 1886, and represented the University in the Provincial Legislature. Mr. R. C. Dutt refers to this period of his life as such : "In 1894 and 1895, Mr. Bonnerjee and I worked together in the Bengal Legislative Council. I had been nominated by the Government, and Mr. Bonnerjee held the higher position of being elected by the people. We seldom differed in our views and on more than one occasion Mr. Bonnerjee's manly fight for his countrymen was fruitful of good results."

A truly great Patriot. One of his earliest attempts to serve his country was the establishment of the 'London Indian Society' in 1865, of which he was the Secretary for sometime, and afterwards it was merged in the 'East Indian Association.' At the age of 23, he read an excellent paper on 'Hindu Law' before the Society. Woomesh Chandra delivered a long and an admirable speech at a meeting of the East Indian Association held on July 25, 1867, under the Chairmanship of Sir Herbert Edwards, K. C. B., C. S. I., on the subject of "Representative and Responsible Government for India." It was described to be most thoughtful, well-informed and highly interesting by some of the eminent Englishmen of that time. We give below extracts from it :—

"There is no time to discuss the particular way in which India should have representation and its details. Many suggestions have been made on the subject, requiring deep consideration. My opinion is that there ought to be a representative Assembly, and a senate sitting in India, with a power of veto to the Governor-General, but under the same restriction as exists in America, with perhaps an absolute power of veto to the Crown."

"To understand the people, you must go to them direct. You will then find that they possess a remarkable degree of intelligence. They are equal to any task, but the task must not be imposed on them with a high hand. They must be properly treated. If they are trusted in

any way, however slight, their gratitude knows no bounds, and a sense of responsibility so works upon them that they are sure to execute any commission entrusted to them with great care and skill. This sense of responsibility on their part, it is, which will ensure representative government a thorough success in the country. I do not mean to deny that their education is very defective—in fact they might be said to possess no education at all, if we measure education by a European standard. But compared to their richer countrymen, who are, there can be no doubt whatever, thoroughly capable of appreciating representative government, they are not a whit less educated than the lowest householders compared to the educated classes in this country. The common people of India may not be able to understand Sanscrit, or explain the bearings of the Sankhya philosophy, but in common walks of life they are as shrewd and careful as possible. They are neither extravagant nor intemperate; they are neither migratory nor dissipated. They are as a rule family men, labouring hard to maintain themselves in comfort, if not in affluence. These qualities may not be the result of a very extensive education, but they at least shew that the men who possess them, though even unable to read and write, are honest men—men who have practical common sense, who understand what is best for their own interests, not selfishly but with due consideration for all about them, both high and low, and therefore, who may be supposed to understand the interests of their country. If any body could be trusted with the franchise, surely these would be the men. If these considerations are not sufficient—I mean if they do not prove that the people of India are not ignorant, I am not afraid to take my stand on their ignorance, and argue in the words of the greatest jurist of modern times in England—I mean the late Mr. Zabez Austin. He asks:—In a political community, not, auly instructed, “is not popular government, with all its awkward

complexness less inconvenient than monarchy ? And, unless the Government be popular, can a political community not duly instructed, emerge from darkness to light ? From the ignorance of political science which is the principal cause of misrule, to the knowledge of political science which were the best security against it ?” I see no reason whatever why the people of India are not capable of understanding and exercising the functions which naturally inhere in Subjects possessing a representative government.”

The name of Woomesh Chandra Bonnerjee is not only known in this country or in foreign lands as an eminent legal practitioner but also as an earnest worker for the cause of Indian progress. He was one of the early pioneers who fought for the establishment of the great Indian National Congress in the memorable year of 1885. Doctor Rash Behari Ghose has truly remarked that “Mr. W. C. Bonnerjee stood by the cradle of the National Congress and nurtured and fostered it with parental solicitude and affection”. His career of great public usefulness and his incessant work for the national regeneration of the Indian people made him to be elected President to guide the first deliberation of the Congress held in the city of Bombay. The grand old man of India, Mr. Dadabhai Naoroji, remarked—“In that capacity his utterances were as statesmanlike and farseeing as they were modestly conceived. There was no undue elation, but, at the same time, there was no shrinking from responsibility, and none rejoiced more than he at the ample fulfilment of the hope he expressed for the stability and progress of the movement he and his companions had met to inaugurate. Since that eventful day, he had devoted himself to the cause with characteristic thoroughness. As a member of the British Committee of the Indian National Congress, he displayed the same wisdom and the same earnestness : and his advice and guidance had always been of estimable weight and value

to them in their deliberations." We reproduce below what he said in the First Congress on its aims and objects :—

"(a) The promotion of personal intimacy and friendship amongst all the more earnest workers in our country's cause in the parts of the Empire.

(b) The eradication, by direct friendly personal intercourse, of all possible race, creed, or provincial prejudices amongst all lovers of our country, and the fuller development and consolidation of those sentiments of national unity that had their origin in their beloved Lord Ripon's ever memorable reign.

(c) The authoritative record, after this has been carefully elicited by the fullest discussion of the matured opinions of the educated classes in India on some of the more important and pressing of the social questions of the day.

(d) The determination of the lines upon, and methods by which, during the next twelve months, it is desirable for native politicians to labour in the public interests."

Woomesh Chandra took an active part year by year in the annual assemblies of the Congress, and was for sometime Secretary thereof. The *Times* of London while referring to the career of Mr. W. C. Bonnerjee wrote as follows in July, 1906 : "Mr. Bonnerjee outdistanced the other leaders of the movement in his oratorical powers, and he was one of the first Indians to address political gatherings in this country in advocacy of Congress views." In 1888, Woomesh Chandra proceeded to England for the benefit of his health. As to his work in England, we quote from a biography of the late lamented patriot :—

"With the help of Mr. Dadabhāi and some English friends, he succeeded in establishing a political agency for India in England. He also addressed several meetings in different parts of that country to make known Indian grievances and rouse the Imperial public to a sense of

their duties to India. These speeches exhibit Mr. Bonnerjee's style of speaking at its best. Plain, brief, direct, entirely free from claptrap and finely-turned sentiments, they yet show perfect mastery of the facts and a business-like method of exposition. They are pervaded by a tone of perfect loyalty to the Government of Britain and by a degree of faith in the love of justice of the British nation."

In 1892, that signal honour of presiding over the Indian National Congress was again bestowed upon him. This time he dwelt in his speech on such important subjects as, review of the Congress; reform and reconstitution of Legislative Councils; Naoroji's return to the House of Commons; expenditure on education; trial by jury; and Congress representations to Government. In his presidential speech he described how he induced Pandit Ajudhianath of Allahabad and Mr. George Yule to espouse the Congress cause. He said :—

"When it was time to select a President for recommendation to the Congress of 1888, it was suggested to me, I being then in England, that I might ascertain the views of Mr. George Yule and ask him to preside. I accordingly saw him at his office in the City, and had the same kind of conversation with him as I had had the year before with Pandit Ajudhianath. He also listened to me kindly, courteously and sympathetically, and asked me to give him all the Congress literature I had. I had only the three reports of the Congress meetings of 1885, 1886 and 1887, and I sent these to him; and to my great joy, and as it afterwards turned out, to the great benefit of the Congress, Mr. Yule came to see me at my house and told me that he entirely sympathised with the cause, and that if elected to be the President of the Congress of that year, he would be proud of the position and would do what he could for us. Those who had the good fortune to attend the Congress of 1888 know how manfully and

how well he sustained the duties of his position. * *
 From that time to the day of his death, Mr. Yule worked with us, gave us valuable advice and helped us considerably as regards our working expenses."

The last Congress that he attended was the Session which was held in 1897 and moved the resolution on the Sedition Law. From his services which he did in this country as well as in England it may be said without the least exaggeration that the late Mr. W. C. Bonnerjee was the most powerful pillar of the National Congress and his work, advice and exertion for twenty years had made the institution a success. We quote below from his last message to the Congress which met at Benares in December, 1905, under the presidency of the Hon'ble Mr. G. K. Gokhale, C. I. E :—

"It seems to me that we are passing through critical times in India and that we ought to exert our best to make the events that are happening further the cause of our country and to enable the Congress fully to achieve the ends for which it was established now 21 years ago. Young people are apt to feel disheartened because no immediate result is visible in any agitation they may undertake. They forget that existing institutions cannot be changed without years of patient struggle in endeavouring to convince those who are guardians of the institutions that their alteration and reform would be of benefit to the country. What we have to keep in mind is that the mere fact we desire self-governing institutions for our country is not enough of itself to justify the grant of such institutions of our rulers to us. We have to show that our progress has been such that the grant of such institutions would be an advantage alike to India and to England. We ought to call to mind that in the early days of what are now the self-governing colonies they were mere crown colonies and that they were not invested with the privileges, duties and responsibilities

of self-government until long afterwards. The early settlers in these colonies were emigrants from Great Britain and belonged to the same race and had been trained in the same way as those that remained in the mother country, and yet self-governing institutions were not conferred on them immediately they demanded them. They waited and agitated, agitated and waited, and at last got what they wanted. We do not belong to the ruling race and have never been brought up in the same way as they have been. Our case, therefore, is more difficult of achievement than that of self-governing colonies, and we must wait and agitate, agitate and wait longer than they were destined to do. With patience, perseverance and persistence, I am sure we shall reach the goal of our desires in time and, therefore, we must never lose heart. Your recent visit to this country must have shown you that the people you came across both in your public meetings and privately are disposed to be just—yea generous—towards our aspirations, all that is required is that we must show to them that we are capable of self-government. The members of the Congress are rightly convinced that we are, and if we keep up our agitation and prefer our demands in season and out of season, thus showing that we are in earnest about the matter, I am sure we shall succeed in convincing the British public that our desire for self-governing institutions is just and legitimate, that we are capable of understanding and working these institutions and that the grant of them to us would be alike beneficial to our country and to England, and once convinced of these facts the British public, you may be sure, will not long hesitate to invest us with these institutions. To convince the British public that we are in earnest, a constant agitation of matters Indian ought to be kept up in this country, for it is the British public who are alone capable of giving what we want ; and to show to them that our agitation in this country is based upon a solid

foundation, strong agitation on the lines laid down by the Congress must be kept up in India. The agitation in India must be the lever on which the agitation of this country must be worked. Let me, therefore, implore you to impress upon our Congressmen from your Presidential chair the necessity of maintaining the Congress, of keeping up the agitation in India on the lines laid down by it, and of vigorously continuing the agitation in this country."

His final Retirement from India. From the year 1888, Woomesh Chandra took a trip every year to England during the High Court vacation. He then bought a house in Bedford Park, Croydon. At last in 1902, he severed his connection with the Calcutta Bar and set up his practice before the Judicial Committee of the Privy Council in Indian appeals, and soon picked up an extensive practice in England as well. In 1904, he was selected to contest the Walthamstow Division of Essex in the Liberal interest, but some time before the general election he reluctantly withdrew on account of ill-health. Woomesh Chandra married the daughter of Babu Nilmony Matylal of Bow Bazar in 1859, at the early age of 15, and educated her properly after his return from England. His children were all educated in England. His eldest son, Mr. K. S. Bonnerjee is following his father's profession in the Calcutta High Court and married an English woman. Mr. Bonnerjee's eldest daughter married an English Barrister, Mr. Blair, practising at Liverpool, and it is to Mrs. Blair's untiring exertions that an Indian Association has been formed in Lancashire which does splendid work in spreading the knowledge of Indian affairs in the north of England. Mr. R. C. Dutt has described Mrs. Bonnerjee to be "a true-hearted and talented lady. Few people know how much of Mr. Bonnerjee's success in life, social, professional and political is due to the tactful help and affectionate tendence which come from a devoted wife and

a true woman." She died in Calcutta in December, 1909.

The End of the Patriot. Mr. R. C. Dutt said : "Two years ago (in 1904) he wrote to me to Baroda that the signs of a fatal and incurable illness had appeared, that he was not destined to live long. I hoped this was not true; but when I came to England a month ago, when I paid him my first visit after my arrival, I was shocked to find that the end was near. Last Saturday on July 21, 1906, the Hon. Mr. Gokhale and myself went to see him again. But he could no longer recognise any one—and his end was hourly expected. The same night we received a telegram that he was no more." Thus one of the India's great sons passed away from this world after 62 years of very important career in life as a distinguished lawyer, a true patriot and a wise counsellor. The year 1906, was a sad year to the Indian people, because in that year they lost such genuine and true-hearted patriots as Woomesh Chandra Bonnerjee, Badruddin Tyabji and Ananda Mohan Bose. We draw attention to the fact that Mr. W. C. Bonnerjee and Justice Badruddin Tyabji were born in the same year, were called to the Bar also in the same year, and possessed the same genuine heart. They were the pioneers for the establishment of the National Congress and they adhered to it to the last, and, alas! they were taken away from this world in the same year. We hope that they have met again in the other world and are enjoying the same friendship.

Feeling in the Country. The sudden death of Woomesh Chandra created a wide spread sorrow all over India and England. Memorial meetings were held in some of the important stations and resolutions were adopted pointing out the heavy loss to the Indian people. Mr. A. O. Hume whose name is greatly revered all over India for the genuine interest he took in its people, said on the occasion :—

"Mr. W. C. Bonnerjee, one of the most consistent

and influential of the advocates of the reform of our Indian administration, passed peacefully away at his residence in Bedford Park, Croydon, after a long and painful illness. From the very outset, he had thrown in his lot, unhesitatingly, with the Congress movement of which he was one of the originators and from early in 1885 up to this his lamented decease, he adhered to and supported that movement, alike through good and evil report giving it all the strength of his high character and position, great abilities and widespread influence. Probably no other Indian gentleman of modern times ever exercised so great an influence over his countrymen at large—not merely in Bengal, but throughout India—as did Mr. W. C. Bonnerjee, who from the first day that he put his hand to the plough of Reform, very early in 1885, never grudged his time, his talents, or his money, whenever and wherever he saw, or thought he saw, that the cause of India's people might be any degree aided or promoted by any or all of these. Although this calamity (I mean this his loss, not merely to us, his friends and colleagues, but to the people of India as whole) has long been looming on us, a dark cloud in the near future I doubt whether, now that the worst has happened, any of us had quite realised how great a calamity this loss really is. No doubt for many months past his failing health has prevented his taking much active part in the struggle which has been going on, but even so, his advice and experience was always, in spite of his sadly failing strength, available to us, until quite the last. No Indian in my time has to my mind deserved better of his country. No Indian living can exactly fill his place, or be to the Reform movement in the future what he has been to it in the past, and if India mourns his departure, as mourn she will, she will rightly grieve for one who loved her from the bottom of his true heart, and, in total disregard of his own personal interests, did every-

thing he possibly could during the last 20 years to raise the position and further the interests of her people. As for those of us, Indians and Britons, who during these 20 years enjoyed the privilege of his personal co-operation and friendship, it is difficult to find words in which to express adequately how seriously his death has affected and must for long continue to affect us. Suffice it to say that in my case he was one of the truest and best of friends that I have ever had; there was no conceivable serious trouble in which I should not have gone to him, unhesitatingly, certain of advice, of any assistance I required, and of the truest and most active sympathy, and now that he has passed away, I see clearly that nothing to me, will ever be quite the same again !”

The distinguished Indian statesman and politician, the late Mr. R. C. Dutt, who was at the time of his death in England thus remarked at the loss sustained by the country:—

“A great Indian leader has passed away. A true patriot, a statesman with moderate views of reform, a wise counsellor, Mr. W. C. Bonnerjee died at his house in Croydon, mourned by his relations and a large circle of friends. All India mourns his loss. India elected Mr. Bonnerjee as the President of the first Congress, held at Bombay over 20 years ago. For more than 20 years Mr. Bonnerjee helped the cause of his country by his untiring energy, his true patriotism, his wise and moderate counsels, and not unfrequently by large contributions from his private purse. Two years ago he stood as a candidate for Parliamentary election for Walthamstow. But fell-disease compelled him to withdraw, and that disease has now struck him down, untimately, at the age of 62. Throughout the long period of his political work, Mr. Bonnerjee always pleaded for moderation. May his life-work and his example lead younger Indians in the path of patriotic duty—with

ceaseless devotion, but with moderation and wisdom. The future of India is in our own hands if we are true to ourselves."

The most glowing tribute that was paid to his memory was the one given by the Hon'ble Mr. G. K. Gokhale, at a memorial meeting held in London, in which he said among other things :—

"Mr. Bonnerjee was a man whose death would leave humanity the poorer in any age and in any part of the world. To India, in her present stage of transition, with difficult and complicated problems arising on all sides, his passing away is a national calamity of the first magnitude, and we indulge in no exaggeration when we say that our loss is truly irreparable. We all know that Mr. Bonnerjee was one of the most distinguished, as he was one of the most successful, lawyers that our country has produced. Now, if he had been only that and nothing else, even then his title to a public expression of our admiration and respect would have been unquestioned. National life, to be complete, must be many-sided; and a man who brings honour to the Indian name, no matter in what field, advances thereby our national cause and deserves to be honoured by us on national grounds. But Mr. Bonnerjee's claim to our admiration and gratitude rested, of course, on a much wider basis than his pre-eminent attainment as a lawyer. He was, in addition, an ardent patriot, a wise and far-sighted leader, an incessant worker, a man whose nobility of mind and greatness of soul were stamped on every utterance and every action of his life. His intellectual gifts were of very highest order. Endowed with an intellect at once critical, vigorous, and comprehensive, a truly marvellous memory, luminous powers of exposition, captivating eloquence, great industry, and a wonderful habit of method and discipline, Mr. Bonnerjee was bound to achieve, in whatever field he chose to work, the

most brilliant success. Then he had a wide outlook on life, deep and earnest feeling and a passionate desire to devote his great gifts to the service of his country. And added to these were a fine presence, an extraordinary charm of manner, and that combination of strength and restraint which made him one of the most manly men that one could come across. Such a man must tower above his fellow-men wherever he is placed. In a self-governing country he would, without doubt, have attained the position of Prime Minister. We in India twice made him President of our National Congress, and what was more, when the great movement was started twenty-one years ago and the first Congress ever held in India assembled in Bombay, the delegates unanimously elected Mr. Bonnerjee to guide them in their deliberations. And since that time down to the moment of his death, Mr. Bonnerjee, with two or three others, was the very life and soul of that movement. He ungrudgingly gave to the cause his time and his resources—and this far more than is generally known. He cheerfully bore all its anxieties, his exertions for its success were unwearied, and no man's counsel was valued higher by his countrymen, where the Congress was concerned. His courage was splendid, and it rose with difficulties, and his nerve and his clear judgment were a theme of constant admiration among his countrymen. With Mr. Bonnerjee at the helm, everyone felt safe. His was the eloquence that thrills and stirs and inspires, but his was also the practical sagacity that sees the difference between what may be attained and what cannot, and when the need arose no man was firmer than Mr. Bonnerjee in exercising a sobering and restraining influence. I can recall at this moment more than one meeting of the Subjects Committee of the Congress, at which really all important deliberations take place, where Mr. Bonnerjee's far-sighted wisdom and the great weight attaching to his personality steadied the

judgments of wilder spirits, and established harmony where discord was apprehended. The loss of such a leader, no words that I can employ can adequately describe, and he has passed away at a time when he was more indispensable than ever, in view of the signs one sees of the vessel of the Congress being about to encounter somewhat rough weather. Mr. Bonnerjee has now crossed the line which there is no recrossing. But he is not altogether gone from us. He has left us the precious inheritance of a noble example. He has left us his name to honour, his memory to cherish. Above all, he has left us the cause—the cause he loved so dearly and served so well. Our very sorrow to-day speaks to us of our duty to that cause and no tribute that we can offer to the memory of the departed will be more truly fitting than a resolve to recognise and an endeavour to discharge this duty according to the measure of our capacity and the requirements of our country.”

Funeral of the departed great was attended by his European friends and admirers. His remains were cremated at Golder's Green.



Toru Dutt.

Born—1856.

Died—1877.

TORU DUTT.

"From her childhood she gave promise of inspired poetry and during the short span of life she enriched English literature by her poetic genius."

—Rev. John Hector.

Early Life. Miss Toru Dutt, the famous poetess of Bengal, was born on March 4, 1856, in the cultured Dutt family of Rambagan in Calcutta, styled by Dr. D. L. Richardson, "the Rambagan nest of singing birds." The family has produced men like Mr. Romesh Chunder Dutt, a distinguished statesman and historian, Mr. O. C. Dutt, an accomplished French and German scholar, and other well-known men of letters. She was the youngest child of Mr. Govin Chunder Dutt, a Christian convert, who was known to be a man possessed of sound education and great enlightenment. In her early years, she received an excellent training at home. Aru and Toru never went to school in India. They were taught by their father, who moulded their minds from their infancy, and imparted to them his own poetic tastes, and enthusiastic love of English literature. The childhood of the two girls had been spent entirely in Calcutta, and in their father's garden house at Bagmaree, with the exception of one year's sojourn, in 1863, in Bombay, to which place their father, was employed in Government

service as Assistant Comptroller-General of Accounts. Mr. Dutt thought it worth his while to afford to his daughters all the facilities for a sound education. While in her thirteenth year, in November, 1869, Toru and her elder sister Aru, accompanied their parents to Europe for their education. Young Toru had the rare privilege of travelling to the centres of learning and inspiration in the west. England, France and Italy were the places of her early visit and training. Shakespeare and Milton, Goethe and Victor Hugo were the authors she read and admired. She not only learnt English thoroughly, but studied French at Nice ; and attended lectures at Cambridge and St. Leonards. Their father, Mr. Dutt, thus writes in October, 1877 :—“ Excepting for a few months in France, Aru and Toru were never put to school, but they sedulously attended the lectures for women in Cambridge, during our stay in England. Both the sisters kept diaries of their travels in Europe, which I still possess. In the performance of all domestic duties, Aru and Toru were exemplary. No work was too mean for them. Excellent players on piano were they both, and sweet singers with clear contralto voices, which I still fancy I hear at times. Toru had read more, probably also thought more, and the elder sister generally appeared to follow the lead of the younger ; so that I have often been asked by strangers which of the two is Miss Dutt. And yet there was no assumption of superiority on the part of Toru. It seemed perfectly natural to Aru to fall in the background in the presence of her sister. The love between them was always perfect. Not the least remarkable trait of Toru's mind was her wonderful memory. She could repeat almost every piece she translated by heart, and whenever there was a hitch, it was only necessary to repeat a line of the translation to put an end to it, and draw out of her lips the whole original poem in its entirety. I have already said, she

read much : she read rapidly too ; but she never slurred over a difficulty when she was reading. Dictionaries, lexicons, and encyclopædias of all kinds were consulted until it was solved, and a note taken afterwards ; the consequence was that explanations of hard words and phrases imprinted themselves, as it were, in her brain, and whenever we had a dispute about the signification of any expression or sentence in Sanskrit, or French, or German, in seven or eight cases out of ten she would prove to be right. Sometimes I was so sure of my ground, that I would say, 'well, let us lay a wager.' The wager was ordinarily a rupee. But when the authorities were consulted, she was almost always the winner. It was curious and very pleasant for me to watch her when she lost. First a bright smile, then thin fingers patting my grizzled cheek, then perhaps some quotation from Mrs. Barrett-Browning, her favourite poetess, like this—

'Ah, my gossip, you are older, and more learned, and a man' ; or some similar pleasantry. The great ambition of the sisters was to publish a novel anonymously, which Toru should write, and Aru, who was far more deft at the pencil, should illustrate. Toru's part of the contract has been faithfully fulfilled. I have before me her manuscript. It is in the form of a diary written in French by a young lady. The scene is laid in France, and the characters are all French men and women. I shall publish it probably hereafter. Aru did not live to complete her part of the undertaking. After her return to India (November, 1873), Toru commenced the study of Sanscrit along with me. We laboured hard at it, for not quite a year ; her failing health compelled me to order her to give it up. She made a few translations as we read together." Toru contributed her poetical compositions to the *Calcutta Review* and the *Bengal Magazine* both published from Calcutta. Shortly after her return from Europe, when

she was barely eighteen, she published an essay in the 'Bengal Magazine' on Loconte de Lisle, illustrated by translations into English verse. This was followed by an essay on Josephin Souvary. In July, 1874, Aru died of consumption in Calcutta at the age of twenty.

Her Poetic Eminence. We now proceed to set forth her poetic eminence. Her first poetical work, *A Sheaf Gleaned in French Fields* was first printed and published from Calcutta in 1876. Then in May, 1878, the second edition of the book was published from London by Messrs. C. Kegan Paul and Company with a touching sketch of her death written by her father. The book extends over 335 pages, and contains vigorous translations in English poems of several beautiful French sonnets written by well-known French poets, with critical notes at the end. Some of the poems have almost the beauty and vigour of the original, showing considerable acquaintance with French and English literatures; and the book was very favourably reviewed in the English and French Press.

After her death, a volume of original verses in manuscript was found among Toru's papers, which was published in London, in 1881, under the title of *Ancient Ballads and Legends of Hindustan*, consisting of several poems composed chiefly on Indian lives and characters of olden days, showing her excellent knowledge of Sanscrit literature. "The nine ballads which can be read with unabated interest in a couple of hours show to us the love and esteem which Toru had for ancient Hindu traditions, ideals and conventions. The poems interest us by bringing home to our minds the sacred treasures embedded in early Hindu books through the vehicle of English verse. The stories narrated with great force and feeling reveal to us the strength of the poetess, while occasional faults here and there of versification betray to us her weak-

ness. We see throughout genius combating with ignorance and imagination struggling with inexperience. At times we find melody sacrificed to sense and beauty, to felicity of expression. On the whole the merit, strength and passion of the poems appeal to us more forcibly than the occasional crudity and faults of style." In writing an introductory memoir for the book, the eminent critic, Mr. Edmund W. Gosse says : "It is difficult to exaggerate when we try to estimate what we have lost in the premature death of Toru Dutt. Literature has no honours which need have been beyond the grasp of a girl who at the age of twenty-one, and in languages separated from her own by so deep a chasm, had produced so much of lasting worth. * * * When the history of the literature of our country comes to be written, there is sure to be a page in it dedicated to this fragile exotic blossom of song." This book has been very favourably received in England, and has passed through several editions.

The nine poems are 'Savitri', 'Lakshman,' 'Jogadhya Uma', 'The Royal Ascetic and the Hind', 'Dhruva', 'Buttoo', 'Sindhu', 'Prehlad' and 'Sita.' A critic writes : "In *Savitri* we find portrayed the flower of ancient Hindu womanhood. Unlike her sisters of the present day, Savitri, true to the ancient Aryan spirit, is allowed her free will in the choice of her husband. She sets her affections on Prince Satyavan. Neither the exhortations of her father, nor the threats of Narada could shake her determination. Savitri would have no one but Satyavan for her lord, though the life of the prince was ordained by the Fate to terminate within a year after the marriage. She succeeds and the marriage is celebrated with great eclat. Henceforth lived the couple with all the simplicity, beauty and charm characteristic of the ancient Aryan home. Savitri entwines herself as a creeper in the arms of her beloved. Separation from her lord she cannot

brook even for a moment, and she would even follow the soul of her lord when it is snatched away by Yama, the God of Death. The fidelity of Savitri extorts the admiration of Death, and Prince Satyavan is ultimately brought back to life to be happy again with his Consort". In the poem *Lakshman* she has told the story of the young prince setting out to the rescue of his brother Rama in obedience to the wishes of Sita, when Rama followed the golden stag to catch it for his wife, Sita. *Jogadhya Uma* is a beautiful little poem in which the vision of the mystic Being is revealed through the agency of a pedlar selling shell-bracelets. The two poems, *The Royal ascetic and the Hind* and *The Legend of Dhruva* are translations of stories from the Vishnu-Purana, and rhymed octosyllabic ballads. The former points out the futility of an ascetic life to one who aspires to a higher life in the world beyond. In the poem entitled 'The Legend of Dhruva', she describes beautifully the treatment which Dhruva received from his step-mother, Suruchee. 'Sindhu' and 'Buttoo,' 'Prehlad' and 'Sita', the last four of the ballads, show a superior finish and diction, and also a more sustained brilliancy of form. In her poem 'Sindhu', the poetess thus describes the scenery of jungle at sunset when darkness was gradually spreading on in which Emperor Dasaratha went out hunting :—

"Upon the glassy surface fell
The last beams of the day,
Like fiery darts, that lengthening swell,
As breezes wake and play.

Osiers and Willows on the edge
And purple buds and red,
Leant down,—and 'mid the pale green sedge
The lotus raised its head.

And softly, softly, hour by hour
 Light faded, and a veil
 Fell over tree, and wave, and flower,
 On came the twilight pale.

Deeper and deeper grew the shades,
 Stars glimmered in the sky,
 The nightingale along the glades
 Raised her preluding cry.

* * * *

As darkness settled like a pall
 The eye would pierce in vain,
 The fire-flies gemmed the bushes all,
 Like fiery drops of rain.

As she has described the ideal wife *Savitri*, so has she given the pathetic tale of a dutiful son, *Sindhu*, the only son of his blind and helpless parents, who was shot by mistake by Emperor Dasaratha, while in an evening twilight he went to the river for filling the pitcher of water for his blind parents who were living in the neighbouring woods. The boy thus cried :—

Ah me ! what means this ?—Hark a cry,
 A feeble human wail,
 Oh God ! it said—I die,—I die,
 Who'll carry home the pail ?

In the last agony of death, he expressed the following noblest sentiments :—

And so I die—a bloody death—
 But not for this I mourn,
 To feel the world pass with my breath
 I gladly could have borne,

But for my parents, who are blind,
 And have no other stay,—
 This, this, weighs sore upon my mind,
 And fills me with-dismay.

In her poem 'Buttoo,' she has described the story of a low-born and skilfull warrior. The sonnet, *The Lotus* and the poem on *Our Casuarina Tree* in her 'Ballads and Legends' are beautiful poetic pieces, the outbursts of poetic genius.

As a Great French Writer. A few months before her death, Mademoiselle Clarisse Bader's excellent work, "La Femme dans L'Inde Antique" (woman in Ancient India), attracted her attention on the approbation of the French Academy and read it with great delight. She liked it so much that she wrote to the authoress for permission to translate it into English. "The correspondence which thus ensued, engendered a warm friendship between these two young women, widely separated by race and language, but closely allied by the many excellent qualities of head and heart which they possessed in common. Toru's letters to her friend which are written in French, have a charming naïvete quite characteristic of her sweet and child-like disposition." A translation of one of these letters, as was rendered by a distinguished relative of the poetess, is reproduced below, excluding only the postscript :—

Calcutta, 18th March, 1877.

Dear Mademoiselle,

I thank you most sincerely for your kind permission to translate "La Femme dans L'Inde Antique" and also for your kind and sympathetic letter which has caused me the keenest pleasure.

I am grieved not to have been able to commence the translation yet; but my constitution is not very strong ;

more than two years ago, I contracted an obstinate cough which does not leave me. However, I hope to put my hand to the work very soon.

I cannot tell you, Mademoiselle, how your affection—for you love them ; your book and your letter sufficiently testify it—for my countrywomen and my country touches me ; and I am proud to be able to say that the heroines of our great epochs are worthy of all honour and love. Is there a character more touching and amiable than Sita ? I do not think so. When I hear my mother chant, in the evening, the old lays of our country, I almost always weep. The lament of Sita when, banished for the second time, she wanders about in the vast forest, alone, with despair and terror in her soul, is so pathetic that I believe there is no one who can hear it without shedding tears. I send you herewith two short translations from that beautiful ancient language, the Sanskrit. Unfortunately, since the last six months, I have been obliged to give up translating from the Sanskrit. My health does not permit my continuing the translations. I send you also the portrait of myself and my sister. In the photograph she is shewn seated. She was so sweet and so good ! The photograph was taken four years ago when I was seventeen, and she barely nineteen. I shall be grateful to you, Mademoiselle, if you also will be good enough to send me your photograph. I shall keep it as one of my most valued treasures.

I must stop here. I do not wish to encroach on your time any more. Like M. Lefèvre-Deumier, I would say,—

‘ Adieu, then, my friend, whom I ne’er have beheld,’ for, Mademoiselle, I count you among my friends, and the best of them too,—although I have not seen you.

Please accept Mademoiselle, the fresh assurance of my friendship.

Toru Dutt.

“Toru did not live to finish the translation of *La Femme dans L’Inde Antique*. In fact, she had scarcely commenced it, when the fatal malady which had, for some time, been undermining her constitution, suddenly developed itself, and she was confined to her bed. Although obliged to give up writing, she did not cease to read the latest European books, and followed with interest the proceedings of the Société Asiatique of Paris. Her last short letter to Mademoiselle Bader, written on the 30th of July, 1877, is pathetic in its simplicity, and shews that, like all consumptive patients; she was unconscious of the approaching end, and entertained, to the last, a delusive hope of her recovery. ‘I have been very ill, dear Mademoiselle,’—wrote she to her friend,—‘but God, in His goodness, has heard the prayers of my parents and I am recovering little by little. I hope to write to you at great length, before long.’ But the summons had come. The Angel of ‘The Tree of Life’ had placed a wreath of immortal sprays on her brow.”

Some time after the death of Toru, the sorrow-stricken father on examining her papers, found manuscripts of some complete and some incomplete works, which were published by him. Among the papers discovered were a selection from the sonnets of the Comte de Grammont, translated into English, and an unfinished romance written in English, and entitled “Bianca, or the young Spanish maiden,”—which were published in two Calcutta Magazines. The most remarkable book that she left unpublished was *Le Journal de Mademoiselle D’Arvers*, a complete novel written in French. It was published by Didier in France, in 1879, forming a handsome volume of 259 pages, with a prefatory notice of Toru’s life and works by her friend, Mademoiselle Clarisse Bader, who says, “without ever having seen Toru, I loved her. Her letters revealed a frankness, sensibility, and charming good-

ness and simplicity, which endeared her to me, and shewed me the native qualities of the Hindu woman developed and transformed by the Christian civilization of Europe. And how could I rest insensible to such spontaneous and ardent affection evinced for me, across the distant seas, by a descendant of those Indian women who had inspired the work of the twenty-second year of my life?" It is a tragic novel of great beauty and power. The scene of the story is laid in France, and the characters are all French men and women. "The work is a wonderful monument of Toru's genius. It not only shews with what perfect grace and facility this young Bengali girl could write a foreign language, like French,—but also discloses a rare power of characterization and of delineating scenes of tragic passion, as well as of idyllic sweetness." The *Saturday Review* of London, in noticing the work thus spoke of the distinguished authoress:—

"There is every reason to believe that, in intellectual power, Toru Dutt was one of the most remarkable women that ever lived. Had George Sand or George Eliot died at the age of twenty-one, they would certainly not have left behind them any proof either of application or of originality superior to those bequeathed to us by Toru Dutt; and we discover little of merely ephemeral precocity in the attainments of this singular girl."

Her Premature End. Toru died also of consumption on the evening of August 30, 1877. Both the sisters were unmarried and were known to be good musicians. Within a short career of twenty-one years, Toru was able to achieve a literary success, which might well appear as a marvel in one with a longer lease of life. This was possible partly on account of the innate genius of the girl and partly on account of the attendant circumstances of her birth. The works of Toru Dutt will ever be read with abiding interest, constituting

an enduring monument for herself and taking a very high place in the history of world's literatures. Lord Lytton, then Viceroy and Governor-General of India, was one of the first to offer his condolence to the bereaved father, and to sympathise with him for the irreparable loss he had sustained.

Appreciations of Her Greatness. "It is difficult,"—says M. James Darmesteter, "to exaggerate the loss which the Indian Muse has sustained in losing Toru Dutt. * * * This child of Bengal so admirably and so strangely gifted, Hindu by race and by tradition, an English woman by education, a French woman at heart; poet in English, prose-writer in French; who at the age of eighteen made known in India the poets of France in the rhyme of England, who blended in herself three souls and three traditions, and died at the age of twenty, in the full bloom of her talent and on the eve of the awakening of her genius, presents in the history of literature, a phenomenon without parallel,—and her name should rest particularly dear to that France which she loved so well, and towards which she was drawn by a mysterious instinct."

"A charming poem signed R. K. M., appeared in the *Statesman* of Calcutta about a year and a half after Toru's death. The writer represents Death putting an end to the contention between England, France and India, each claiming Toru as her own." We shall quote below the last stanza of this poem :—

"Truce to vain strife ! 'Tis all out of season,
 I carry our song-bird back to its nest,
 Question me not;—'twere highest of treason,
 This is God's will, and that will is the best.
 Back to its home,—and smiling the Reaper
 Bearing the song-bird, for burden, upsprings !
 A long trail of light—then a darkness deeper,
 And a silence that followed the rush of his wings."

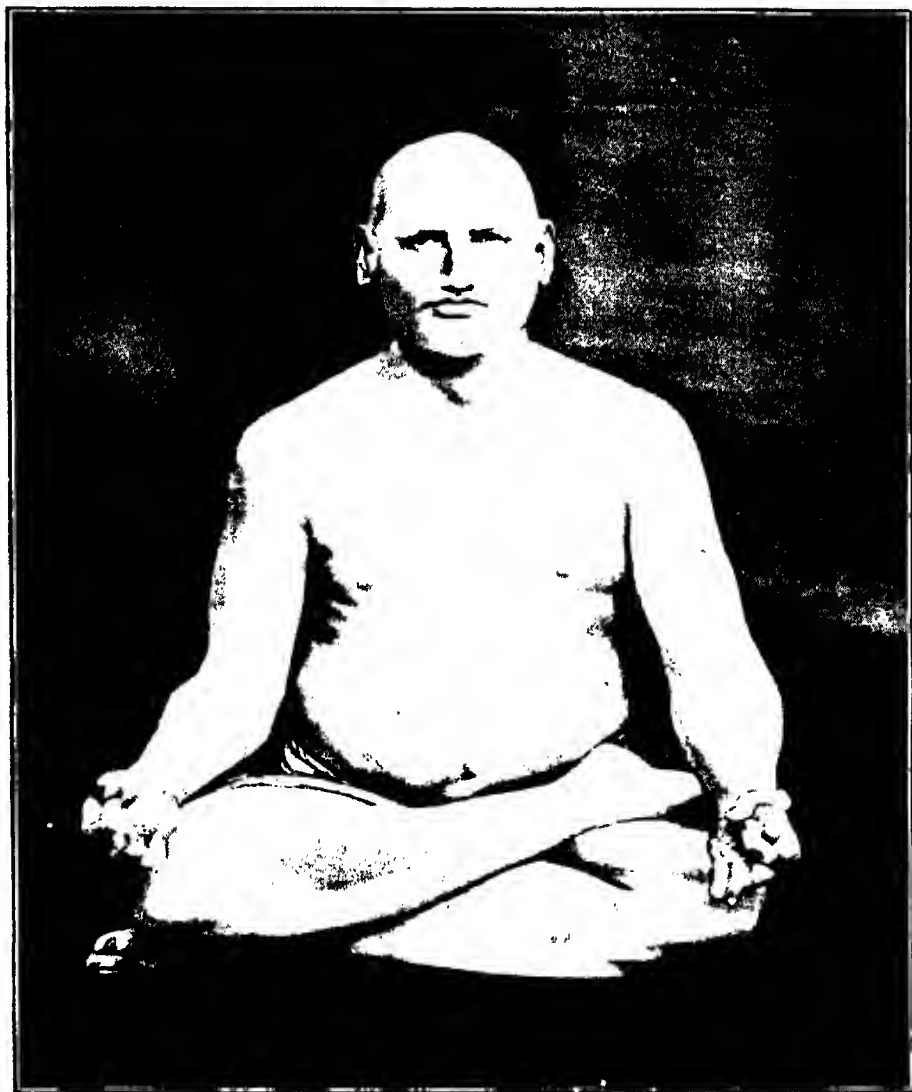
A critic in the course of his appreciation of the merit of her songs and poems, has truly remarked :—

“Her love of nature and her keen appreciation of its beauties are visible in all her productions. The delicacy and lightness of touch displayed in her verse bear testimony to her faultless and refined poetic taste, and the music of her poetry is not the least negligible feature of her work. She cannot be accused of want of simplicity and her verse is a spontaneous outburst, from beginning to end—a virtue which is perhaps the fundamental requisite of all true poetry. Critics of poetry are bound to acknowledge the existence of these and similar merits in her work and they cannot in any fairness deny the term “poetry” to verse of such a superior rank.

There is no necessity to plead for indulgence, in the critical estimate of the poetical work of a person like Toru who like the hero of *In Memoriam* “perished in the green.” The poetical treasure bequeathed by her is too valuable to sink into oblivion and she has exhibited within its short compass, many of the essential virtues of a genuine poet. She is one of those “inheritors of unfulfilled renown,” as Shelley calls them, and India will always continue to cherish with love, the memory of this ‘half-blown floweret’ of song.”

The Rev. John Hector in the course of his appreciative notice, contributed in the *S. C. College Magazine* of March, 1911, on “Toru Dutt,” writes : “The regret that rises within me as I read Toru’s little volume of poems is, after all, not that so much early promise was prematurely blighted, but that the millions of Toru Dutt’s Indian sisters are still kept to such an extent in the bonds of ignorance and superstition.” Another critic on the poetical works of Miss Toru Dutt said : “If the critic of art examines with sympathy and humanity the maiden productions of Toru, he would be compelled to recognise in them promise of a high order, which would have given the

authoress a place among the poets of the world if Providence had been only pleased to give time for this early promise to bloom and to mature. Not quarrelling with fate or Providence for the early exit from this world of young Toru, we shall attempt to form a literary estimate of her poetry that appeals to us strongly by its simplicity, melody and grace. * * The career of Toru opens to us a long vista of poetic possibilities in the future. We are led to imagine that the Muse of English poetry is as ready and willing to inspire her votaries in this country, as she is to inspire a Keats, a Shelley or a Wordsworth. We are constrained to think that Hindu traditions and Indian scenery could furnish themes for poetry to one possessed of an artistic skill, emotional fervour and poetic fancy as Toru—the early faded flower of inspired humanity. A feeling of cheery optimism carries us forward and we seem to be assured of the dawn of a golden era of literary fellowship between the East and the West.”



Swami Dayanand Saraswati.

Born—1824. Died—1883.

SWAMI DAYANAND SARASWATI.

“Religious fervour, almost at white-heat, bordering on the verge of self-abnegation, a daring and adventurous spirit born of a confidence that a higher power than man’s protected him and his work, the magnetism of superior genius which binds men together, a rare insight into the real needs of the times and a steadfastness of purpose, which no adverse turn of fortune could conquer, a readiness and resourcefulness rarely met with either in European or Indian history of religious revival, true patriotism which was far in advance of the times and a sense of justice tempered with mercy—these were the sources of the strength that enabled him to organise a great movement as Arya Samaj.”

—M. G. Ranade.

Early life and Religious turn of his mind. Among the religious reformers in India, the name of Swami Dayanand stands pre-eminent. His teachings and preachings had organised and inspired a movement of vast religious significance in the way of establishment of Arya Samaj in India. Dayanand was born in the year 1824, in a village in the State of Morvi in Kathiawar in a shawite family of the Andicha sect of Brahmins, and he was originally named Mulshankar. His father, Ambashankar, was a landholder of affluent circumstances, and held the hereditary office of Revenue Collector of the State and carried on a lucrative business as a money-lender and banker. He was known to be an intelligent and hard-working, and a devout worshipper of Shiva (the God of destruction) and Lakshmi (the Goddess of wealth). When Mulshankar was hardly five years old, he was taught the Devanagiri alphabet, and the select shlokas from sacred works, according to the time-honoured traditional methods. In his eighth year, he was invested with sacred thread and learned

the Gayatri hymn. He said : "As my father belonged to the Siva sect, I was early taught to worship the uncouth piece of clay representing Siva, known as the Parthiva Linga. My mother, fearing for my health, opposed my observing the daily fasts enjoined on the worshippers of Siva, and as my father sternly insisted on them, frequent quarrels arose between my parents. Meanwhile, I studied Sanskrit grammar, learnt the Vedas by heart, and accompanied my father in his visits to the shrines and temples of Siva. My father looked upon the worship of Siva as the most divine of all religions. My difficulties began when my father insisted on initiating me in the worship of the Parthiva Linga. As a preparation for this solemn act I was made to fast ; I had thus to follow my father for a night's vigil in the temple of Siva. The Vigil is divided into four parts, consisting of three hours each. When I had watched six hours I observed about midnight that the temple servants and some of the devotees, after having left the inner temple, had fallen asleep. Knowing that this would destroy all the good effects of the service, I kept awake myself, when I observed that even my father had fallen asleep. When I was there left alone I began to meditate. Is it possible, I asked myself, that this idol I see bestriding his bull before me, and who, according to all accounts, walks about, eats, sleeps, drinks, holds a trident in his hand, beats the drum, and can pronounce curses on men, can be the great deity, the Mahadeva, the Supreme Being ? . Unable to resist such thoughts any longer I roused my father, asking him to tell me whether this hideous idol was the great god of the scriptures. 'Why do you ask ?' said my father. 'Because,' I answered, 'I feel it impossible to reconcile the idea of an omnipotent living God with this idol, which allows the mice to run over his body, and thus suffers himself to be polluted

without the slightest protest.' Then my father tried to explain to me that this stone image of the Mahadeva, having been consecrated by the holy Brahmans, became, in consequence, the god himself, adding that as Siva cannot be perceived personally in this Kali-Yuga, we have the idol in which the Mahadeva is imagined by his votaries. I was not satisfied in my mind, but feeling faint with hunger and fatigue, I begged to be allowed to go home. Though warned by my father not to break my fast, I could not help eating the food which my mother gave me, and then fell asleep. When my father returned he tried to impress me with the enormity of the sin I had committed in breaking my fast. But my faith in the idol was gone, and all I could do was to try to conceal my lack of faith, and devote all my time to study.

There were besides me in our family two younger sisters and two brothers, the youngest of them being born when I was sixteen. On one memorable night one of my sisters, a girl of fourteen, died quite suddenly. It was my first bereavement, and the shock to my heart was very great. While friends and relatives were sobbing and lamenting around me, I stood like one petrified, and plunged in a profound dream. 'Not one of the beings that ever lived in this world could escape the cold hand of death,' I thought; 'I too may be snatched away at any time and die. Whither then shall I turn to alleviate this human misery? Where shall I find the assurance of, and means of, attaining Moksha, the final bliss?' It was then and there that I came to the determination that I would find it, cost whatever it might, and thus save myself from the untold miseries of the dying moments of an unbeliever. I now broke for ever with the mummeries of fasting and penance, but I kept my innermost thoughts a secret from everybody. Soon after, an uncle, a very learned man, who

had shown me great kindness, died also, his death leaving me with a still profounder conviction that there was nothing stable, nothing worth living for in this world.

At this time my parents wished to betroth me. The idea of married life had always been repulsive to me, and with great difficulty I persuaded my father to postpone my betrothal till the end of the year. Though I wished to go to Benares to carry on my study of Sanskrit, I was not allowed to do so, but was sent to an old priest, a learned Pandit, who resided about six miles from our town. There I remained for some time till I was summoned home to find every thing ready for my marriage. I was then 21, and as I saw no other escape, I resolved to place an eternal bar between myself and marriage.

Soon after I secretly left my home and succeeded in escaping from a party of horsemen whom my father had sent after me. While travelling on foot, I was robbed by a party of begging Brahmans of all I possessed, being told by them that the more I gave away in charities, the more my self-denial would benefit me in the next life. After some time I arrived at Sayla where I knew of a learned scholar, Lala Bhagat Ram, and I determined to join his order. On my initiation I received the name of Suddha Chaitanya (pure thought), and had to wear a reddish yellow garment. In this new attire I went to a small principality near Ahmedabad, where to my misfortune I met with a *Bairagi* (ascetic), well acquainted with my family. Having found out that I was on my way to a *Mela* held at Sidhpur, he informed my father; and while I was staying in the temple of Mahadeva at Nilakanth, with Daradi Swami and other students, I was suddenly confronted by my father. In spite of all my entreaties he handed me over as a prisoner to some Sepoys whom he had brought with him on purpose. However, I

succeeded in escaping once more, and making my way back to Ahmedabad, I proceeded to Baroda. There I settled for some time, and at Chetan Math (a temple) held several discourses with Brahmananda, and a number of Brahmacharins and Sannyasins on the Vedanta philosophy. From Brahmananda I learnt clearly that I am Brahma, the jiva (soul) and Brahma being one. I then repaired to Benares and made the acquaintance of some of the best scholars there. By their advice I afterwards proceeded to a place on the banks of the Narbada. I was placed under the tuition of Paramananda Paramahansa, studying such books as the Vedanta-sara, Vedanta-paribhasha, &c. I felt anxious to become a Sannyasin, and though I was very young, I was with some difficulty consecrated, and received the staff of the Sannyasin. My name was then changed into Dayananda Sarasvati. After some time I proceeded to Vyasarama to study Yoga under Yogananda, I then spent more time in practising Yoga, but in order to acquire the highest perfection in Yoga, I had to return to the neighbourhood of Ahmedabad, where two Yogins imparted to me the final secrets of Yoga-vidya. I then travelled to the mountain of Abu in Rajputana, to acquire some new modes of Yoga, and in 1855 joined a great meeting at Hardwar, where many sages and philosophers met for the study and practice of Yoga. At Tidee, where I spent some time, I was horrified at meeting with meat-eating Brahmans, still more at reading some of their sacred books, the Tantras which sanction every kind of immorality."

His Travels. Thus, we see, that in his fourteenth year, that the seed of spiritual awakening was first sown in his mind on the night of the *Shivaratri*, and his admirers celebrate that day as the *Dayananda Bodha Utsava* in honour of the event. In his twenty-fourth year, his third and last name

(the first two being Mulshankar and Suddha Chaitanya) Swami Dayanand Saraswati was given to him by Swami Purnananda, a Sannyasin of Maharashtra. In the course of his extensive wanderings, he found two ascetics, who were known to him as Jwalanand Puri and Shivanand Giri who taught him the way of attaining beatitude through the practice of *Yoga*. During the troublous time of the Sepoy Mutiny Dayanand was in deep meditation on the banks of the Narbada river. He then thought that the scientific study of the Hindu *Shastras* and their rationalistic interpretation were quite indispensable for the revival of Hindu religion. He was anxious to know the correct interpretation of the Vedas, the sublimity of the philosophy of the Upanishads and to pick up the gems of the Darshanas. Fortunately for him, he heard the name of Swami Virjanand Saraswati, a great Vedic scholar of Northern India, who was maintaining a school of his own at Muttra. Dayanand at the age of 36 visited Muttra and began his studies in the school of Swami Virjanand from November 14, 1860. A writer in describing the career of Dayanand in this Vedic Institution, wrote :—"He was a blind monk, an ardent ascetic and a profound Vedic scholar. At one time he was under the patronage of the Prince of Alwar. Were it not for his choleric temper and self-willed nature, the monk would have passed the remainder of his life-time under the roof of the Raja in peace and plenty. But he was destined to do and achieve something great and glorious in this world. He was no doubt a scholar but his physical infirmities were too great for him to be able to set right a world so full of malice, hatred, ignorance and bigotry. His tremendous enthusiasm and his mighty energy were only to find a proper channel and when once he would infuse that spirit in a worthy disciple his mission in life would be fulfilled. His name then

would find a permanent place in the muster-roll of the benefactors of humanity. * * On the slightest pretext he sometimes would kick Dayanand out of his house. For a trivial offence or for the neglect of duty, his stern rod would descend upon the body of Dayanand. * * In spite of all this, he served his tutor diligently, he patiently bore all the miseries, he fetched water for the *guru* from a great distance, he swept his room and washed his clothes as well. In spare moments, he learnt Mahabhashya and other works of Rishis. For a period of about two years and a half he sat at his feet and drank deep at the founts of immortal learning. At last, the parting day came. The *chela* with a few cloves in his hand for which the *guru* had great fondness approached him to bid a farewell and said, 'My revered Guru, I am a poor man and have nothing more to give you.' 'No, Dayanand,' replied his Guru, 'I am anxious that you should part with something that you possess. Go thou, my disciple and make a proper use of the education you have acquired. There is ignorance in the land. People do not know the right from the wrong. They wrangle about castes and creeds and neglect the study of the Vedas. Teach them to study the true books, to believe in one God and in one religion taught by the Vedas.' Dayanand on receiving the message took a vow that he would consecrate his life to the cause of the revival of the vedic religion in India as was laid down by the *rishis*, and thus created a religious revolution in North-Western India. The path of a reformer being always thorny, Dayanand had to meet with the bitterest opposition from the ignorant members of the Hindu community, and even he was not spared the throwing of stones at him and had to escape from several attempts on his life. But as is usual with such cases, he was able to made favourable impressions on the minds of educated people, so good many followers were gradually drawn to him. From

Muttra he went to Agra, where he delivered several addresses condemning idolatry and such other practices prevalent among the Hindus. Next, in 1865, he proceeded to Gwalior, where cholera was then raging in a virulent form. Here he pointed out that as a treatise on Theology, *Bhagvat Gita* bears no comparison with the Vedas and the Upanishads. In 1866, he went to Ajmer, where he also delivered his stirring lectures on Vedic religion and discoursed on religious subjects. He is said to have suggested to the then Commissioner of Ajmer, the necessity of removing social evils by means of legislation and requested another high official to put a stop to cow-killing in India. A great fair in the name of *Kumbha-mela* is held every twelve years at Hardwar, a sacred place to the Hindus. It is a mela of Hindu Yogis and devotees who assemble together in large number for meditation and discussion of religious subjects. The year in which the mela is held is considered by the Hindus to be an auspicious year for taking religious inspirations from the Yogis who are generally religious teachers. Here millions of Indian people flock together from all parts of the country for the purpose of bathing in the river, which is supposed to purge their souls of all their sins and help them to lead to *Moksha*, that is, Heaven. Dayanand with some of his followers was present at the fair which came off in 1867, and preached his faith. In the following year (1868), he carried on his work at Kanauj and Farrukhabad where the orthodox Brahmins went so far as to spread a rumour that Dayanand was a Christian Missionary in the garb of a Sannyasin and his object was to convert the Hindus to the Christian faith. They went a step further by excommunicating those who heard his preaching and prescribing *prayaschitam* (penance) in several cases. In July, 1869, he, in the course of his wanderings reached Cawnpore and issued his manifestoes declaring that

Vedās did not sanction the worship of idols and that the Puranas were not authoritative publications in religious matters, which the orthodox class received with great indignation. The leaders of the oppositionists thought it advisable to convene a public meeting for debating with him his faith and declaring him vehemently a religious fanatic. Dayanand accepted the challenge cheerfully. Accordingly a grand meeting was held at Cawnpore on July 31, 1869, under the chairmanship of Mr. W. Thaire, I.C.S. Joint-Magistrate of the station, who was known to be a Sanskrit scholar of repute. The meeting came off on the appointed day and Mr. Thaire decided in favour of Swami Dayanand and observed : "Dayanand's arguments were in accordance with the Vedas and he won the day." From Cawnpore he repaired to Benares, where he preached the vedic faith and also discussed it in a public debate. In response to an invitation sent to him, Dayanand went to Calcutta in December, 1872. He delivered many lectures there in Sanskrit on different topics, which created favourable impressions on the minds of Brahmo leaders, namely, Keshab Chandra Sen and Devendra Nath Tagore. He spoke on the 'philosophy of Darshanas' and proved that the Sankhya Darshana was not atheistic as was believed by many Sanskrit scholars. Leaving Calcutta on April 1, 1873, he arrived at Hooghly where he held a debate on 'Idolatry' with Pandit Taracharan. He thence proceeded to Cawnpore and Farrukhabad for the second time, and in the course of an interview with the then head of the local Government (Sir Charles Muir) urged the necessity of the protection of cows in an agricultural country as India. A sympathetic officer, as he was, after hearing him with attention, promised to direct his mind towards the subject. In the latter part of the said year, the laborious and energetic reformer delivered many of his religious lectures in such places as Aligarh, Brindaban and Muttra. Swami Dayanand remained

in Allahabad till the end of September, 1874, and in response to an invitation from some gentlemen of light and leading in Bombay, he reached there early in November of the same year passing through Nasik and Jubbulpore. Leaving the capital of the Western Presidency, Dayanand went to Ahmedabad and Rajkot, which he left on January 18, 1875, for proceeding to Bombay for the second time. His teachings created a favourable impression also at Bombay and his admirers there were the first in the country to establish a society for learning and diffusing his principles which has now developed into a mighty tree called the Arya Samaj with many branches all over the country. In that year he delivered some 15 lectures at Poona on various subjects, such as "the Transmigration of Souls," "the Vedas", "the Idolatry," but his preachings did not produce the desired effect. He visited the Panjab first in 1877, where within two months of his appearance, his preachings touched effectively the minds of all classes of the people. He then undertook long tours and visited many towns in the Panjab as Gurdaspur, Rawalpindi, Multan, Wazirabad, Jhelum and Guzerat, and delivered his lectures. In 1878, he left the Punjab for the United Provinces, where he visited many towns and did his mission works with usual zeal and earnestness. In the following year, he conducted a debate with missionaries at Bareilly. In 1880, he proceeded to Meerut where he met Pandita Ramabai, Madame Blavatsky and Colonel Olcott.

The Establishment of the Arya Samaj. But the most glorious work of his life was that of the foundation of the Arya Samaj. We have already seen that in the course of his second visit to Bombay in 1875, the Arya Samaj was first established at a public meeting held on the 10th April, where 28 rules were laid down for observance by the followers of the Samaj. We have also seen that his visit to the Panjab

produced the hopeful result, as many sections of the people did appreciate the value of his teachings. Accordingly, the first Samaj in the Province was established on June 26, 1877, at Lahore with some gentlemen of light and leading as members and office-bearers. Here the 28 rules as were framed in Bombay were changed to 10 new principles, which are still followed by the members of the Arya Samaj. These new rules are reproduced below :—

1.—God is the primary cause of all true knowledge, and of everything is known by its means.

2.—God is All-truth, All-knowledge, All-beautitude, Incorporeal, Almighty, Just, Merciful Unbegotten, Infinite, Unchangeable, without a beginning, Incomparable, the support and the Lord of all, All-pervading, Omniscient, Imperishable : Immortal, Exempt from fear, Eternal, Holy and the Cause of the universe. To Him alone worship is due.

3.—The Vedas are the Books of true knowledge, and it is the paramount duty of every Arya to read or hear them read, to teach and preach them to others.

4.—One should always be ready to accept truth and renounce untruth.

5.—All actions ought to be done conformably to virtue, *i.e.*, after a thorough consideration of right and wrong.

6.—The primary object of the Samaj is to do good to the world by improving the physical, spiritual and social condition of mankind.

7.—All ought to be treated with love, justice and due regard to their merits.

8.—Ignorance ought to be dispelled and knowledge diffused.

9.—No one ought to be contented with his own good alone; but every one ought to regard his prosperity as included in that of others.

10.—In matters which affect the general social well-being of the whole society one ought to discard all differences and not allow his individuality to interfere, but in strictly personal matters every one may act with freedom.

The marvellous progress that the Samaj has made in India may be realised from the fact that within 30 years of its establishment it had over 300 branches in the Punjab ; 280 in the United Provinces of Agra and Oudh ; 36 in Central India ; 30 in Bengal and Behar ; 14 in Bombay ; 6 in the Madras Presidency ; 6 in Burma ; 1 in Assam ; and 3 in British East Africa. The Arya Samaj do not confine its activity to religion alone, but undertake some vital objects in spreading education and relieving human sufferings. The most important and useful institution that has been established through the efforts of the members of the Arya Samaj, was the Dayanand Anglo-Vedic College at Lahore in 1884, in memory of the founder of the great Samaj. The accumulated funds in the hands of the Trustees in 1905 were more than five lakhs of rupees paid by the followers of the Samaj, showing the earnest devotion of the people of the Province. Moral and religious education is specially imparted to the students of the College. We cannot but mention here the patriotic zeal of the students shown at such trying moments as the great Indian Famine of 1897 and the disaster at Dharamsala and Kangra. Besides this excellent College, the Arya Samaj maintains a very large number of educational institutions, and started orphanages in Upper India, and has some newspapers and magazines of its own. We quote an extract from what Pandit Vishnu Lal Sharma, M. A., has written on 'the theology of the Arya Samaj' in his brochure headed *A Hand-Book of the Arya Samaj* : "The theology of the Arya Samaj may be summed up in one word *viz.* 'The Vedas.' The Arya Samaj lit. 'the society of the good and the noble' is a body of men and

women, who believe in the existence of God and the divine origin of the Vedas. Swami Dayanand Saraswati, the founder of the Arya Samaj, was never tired of repeating that the religion which he professed and preached was not a new religion invented by himself, but that believed in by the ancient sages from the creation of the world to the time of Jaimini, the celebrated author of the Purva Mimansa. It was the religion professed by Kapila, the propounder of the Sankhya ; by Gautama, the author of the Nyaya ; by Vyas, the author of the Vedanta ; by Harish Chandra, the truthful, and by the immortal Krishna.”

As a Social Reformer. Swami Dayanand Saraswati was not only a great religious organiser but a staunch social reformer. Among the social evils of the Hindus which attracted his prominent attention were the evils of caste-system ; the deplorable condition of women ; the mental, physical, and moral degradation of the youths ; and the worship of idols. He condemned early marriage, and dealt with the question in these words :—“The best time for a girl’s marriage is when she is from 16 to 24 years of age and for a youth when he is 25 to 48 years of age. The marriage of a girl of 16 and a youth of 25 is of the lowest order ; of a girl of 18 or 20 years and a youth of 30, 35, or 40 years is of the middle order and of a maid of 24 and a bachelor of 48 is of the best kind. The impregnation of a woman less than 16 years of age by a man less than 25 years of age is subject to misfortune. Even if the child be born, it will never be healthy. So, the conception of a minor should never be encouraged.” He was of opinion that the system of early marriages is responsible for the physical deterioration of the Hindu Race and he contrasts the state of Arya-Varta before and after the introduction of this baneful system : “The country of Arya-Varta enjoyed prosperity and progress so long as all the sages, philosophers,

princes, emperors and people in general acquired knowledge during the time of their vow of bachelorship and observed the custom of marriage in which a maid, (*a Brahmacharinee*) selected a suitable husband for herself in *Swayam Vara*. But when the aquisition of knowledge in the Brahmacharyashrama ceased and the contraction of early marriages became the custom, national degeneracy and physical deterioration set in. * * Hence, this evil custom should be given up." His opinion on widow-marriage may be ascertained from the following passage :—"Men and women whose marriage ceremony only is performed and who have had no sexual intercourse should marry again in case one of the party happen to die. Men and women of the Dwija class who have had conjugal intercourse should not marry again after the death of their consorts. * * Men and women should lead a chaste life and on the failure of issue they should adopt a son in order to continue the line of descent. If they cannot keep up their chastity, they can beget children by the *Niyoga* form of marriage (temporary nuptial contract.)" As regards foreign travel, he remarked: "The people of Arya-Varta did undertake journeys to foreign countries for purposes of commerce and with a view to settle disputes on international affairs. The present dread of the destruction of purity and religion are due to ignorance. By paying visits to foreign countries one learns much about the manners and customs of people inhabiting those regions."

The Swami's Writings. Besides his religious teachings, Dayanand devoted some of the later years of his life to the publication of religious books. He wrote a commentary in Sanskrit and Hindustani on the Yajurveda and on five *ashtakas* out of the eight of the Rig Veda. The Swami also wrote some other works on theology and Sanskrit Grammar, the most popular of which are the *Veda Bhashya Bhumika*, treating of enquiries into the different religions prevalent in India ;

and the Satyārtha Prakasha dealing with exhaustive enquiry into the Vedic religion. The Veda Bhashya Bhūmika is an introduction to the manifestation of true meanings of the Vedas ; and has been published in English, Hindi and Urdu characters. The Satyārtha Prakasha was originally written in Hindustani, but has since been translated into other languages as English, Bengali, Urdu, Marathi and Gurmukhi. The book entitled *Sanskara Vidhi* is a compendium of rituals of the 16 ceremonies obligatory on each Hindu. His work *Vedāṅga Prakāśa* is a masterly edition of Sanskrit Grammar. All his works and writings extend over several thousand pages.

The Teachings of Swami Dayanand. The life of Swami Dayanand Saraswati is a record of a keen struggle with prevailing Hinduism. Two of the writers have thus described the teachings of Dayanand :—

“The Vedas, he preached, were the pure fountain of all true knowledge, while the prevailing religions owed their birth to the ignorance which followed after the study of the Vedas had fallen into neglect. He claimed that the germs of all true knowledge necessary for man were contained in the Vedas and he brought forward passages from them containing beautiful references to mathematics, astronomy and other physical sciences, domestic arts and requirements, laws and institutions for perfect happiness, a perfect code of morality and above all the most sublime conception of the Maker of the Universe. He proved to demonstration that the oldest book in the library of the world, was also the most truthful, and that unlike other books, which with all their fantastic and the natural dogmas passed for revelation, it was a faithful mirror and exponent of the laws on which the Universe is built and governed. * * The explanation given by the Swami was simple as well as convincing. He maintained that Vedic words were not to be taken in their popular

but in their radical sense. For example, the prayer to *Agni* were not meant as invocations to a subordinate deity called *Agni* or to fire, but to *Agni*, the Self-Effluent and All-knowing Being, worthy of adoration."

"He in all humility preached that his was a religion based on the true, eternal and universal doctrines embodied in the Vedas. * * Revival of the Vedic religion was the end and aim of his life. Never did he invent any new dogmas. Never did he pretend to preach a new religion. He only wanted that the people in whose veins runs the blood of Rishis—the mighty seers of ancient times—should once again follow that religion which has for its basis the Vedas. He himself has ably summarised all his beliefs and teachings in his well-known work the *Sathyartha-Prakash*. Let it be remembered, however, that he never forced his beliefs upon others. He earnestly desired on the other hand, that people should study them in the light of reason and accept them only when they stand the severe test of reason and common sense which should not, however, be in the least influenced by peevish prejudice or blind bigotry."

Death of Dayanand. In the year 1883, Swami Dyanand Saraswati was in the Native States of Rajputana. In the month of March of that year, he in response to an invitation sent by the Chief of Shahapur went there and delivered some lectures on Religion and Morality. In May, Maharaja Sir Pratap Singh of Jodhpur invited him to visit his city, which he did and remained for four months. In October, he suddenly fell ill and was removed to Ajmere for a change, where inspite of the best medical aid, his condition grew worse day by day, and at last on the 30th October, 1883, he passed away peacefully reciting the *Gayatri Mantra*. By the death of Swami Dayanand Saraswati the country has lost a most distinguished Vedic scholar and a staunch religious reformer. Some

time, before his death, he executed a will, by which he made over all his property to a committee consisting of Mr. Justice M. G. Ranade (Bombay), Diwan Bahadur Raghunath Rao (Madras) and others, called the '*Paropkarini Sabha*, for the purpose of accomplishing the following aims :—

1. The publication of the Vedas and Vedangas.
2. The preaching of the Vedas through learned preachers.
3. The maintenance and education of the poor and orphans of India.



NAWAB SIR KHAWJA ABDUL GUNNY.

"It was on the accession of Nawab Abdul Gunny to the management that the prosperity of the house reached its zenith. With no previous experience of landed property, he quickly, with characteristic energy, mastered all the details and proved an ideal Zemindar.— He possessed also great influence over his co-religionists. His acts of public and private charity were very numerous and magnificent."

—C. E. Buckland.

Family History. Nawab Sir Khawja Abdul Gunny Bahadur K. C. S. I., was one of the illustrious Zemindars of Bengal occupying a very high and exalted position for nearly the latter half of the nineteenth century by his various works of public utility and munificence. The presence of such a magnanimous benefactor in Eastern Bengal where his name was a household word shed a lustre over the Province of Bengal and particularly its old capital, Dacca. The early history of the family can be traced from the middle of the eighteenth century, when Muhammad Shah was Emperor of Delhi. The family trace their descent from Kashmere; the original founder, Khawja Abdul Hakim removed to Delhi for seeking his fortune at the Imperial Court. But he being unable to obtain any favour therefrom, removed to Sylhet and established himself in commerce. It is said that by dint of intelligence and sharp common sense he soon thrived in business. After his death, his son, Moulvi Abdullah removed to Dacca, where he settled in Begum Bazar and established a trading firm. The tomb of Abdul Hakim can be seen in Sylhet to this day. Once they had fairly established themselves in trade, they began to purchase landed property, which was much cheaper in those days. The family was not well-known outside the local limits until Khawja Alimulla became the head of the house. He was



Nawab Sir Khwaja Abdul Gunny Bahadur, K. C. S. I.

Born—1813.

Died—1896.

known to be a man of strong common sense and a most successful man of his day. He rose at a time when Mahomedan rule at Dacca declined owing to various causes; and this downfall and embarrassment helped him not a little to own for himself much more properties than what he could have acquired under ordinary circumstances. Thus, at the time of his death, he left extensive estates lying in the districts of Dacca, Mymensingh, Backerganj, Faridpur, Chittagong, and Tippera. His business ability can be realised from the fact that he purchased Dariya-i-Nur, the famous diamond, for only Rs. 60,000, which is now worth several lakhs of rupees.

An Ideal Zemindar. Khawja Abdul Gunny was the son of Khawja Alimulla and was born in the year 1813 (22nd. Sraban, 1220 B. S.). Abdul Gunny's father carefully watched over the proper training of his son and it is said that before he had inherited the estates from his father, he acquired a fair knowledge of Persian and other languages. On the death of his father in 1848, he succeeded to the estates when he was thirty-five. If he had not the gift of skilfully managing the Zemindary affairs, the big estates of the young owner would have been ruined like that of many another of this day. His fame as an ideal Zemindar soon spread like wild fire all over Bengal, and he became in no time the foremost nobleman in Eastern Bengal. It was during his time that the prosperity of the house reached its utmost capacity and the name and fame of the Nawab of Dacca soon spread all over the land. The other most important work of his life was that of his settlement of numerous public and private disputes in a most satisfactory manner, otherwise ruin would have been inevitable to many: In 1869, he brought by his judicious advice a serious disturbance between the Shias and Sunnis at Dacca (he himself was a Sunni) to a successful termination. It was owing to his winning manners and these happy features

of his character that he was soon able to capture the hearts not only of those who were in touch with him but of the public in general at Dacca.

Services at the time of the Sepoy Mutiny. Nine years after his accession to the estates an opportunity arose of proving his loyalty and attachment to the British throne, which marked the house ere long as loyal and faithful to Government. At the outbreak of the Sepoy Mutiny in 1857 the condition at Dacca was not very safe. Some 1,050 Native Infantry of the 73rd Regiment were stationed at Dacca, who gradually became disaffected. When the condition became gradually serious and threats of plunder and violence were held out to him, he uttered: "If you are powerful, I am not afraid of you, for I place my reliance in Him who is stronger and more powerful than the whole universe put together, and He, I am sure, will not forsake or abandon me at this crisis." Next when his friends advised him to leave the station to save his life, he remained firm and undaunted and replied: "My presence in the station at this critical moment inspires my countrymen with hope and confidence in the British Government, and prevents the evil-doers from carrying out their wicked designs. My absence, on the other hand, will cause a general panic and precipitate matters which we are so anxious to prevent." Abdul Gunny actively associated himself with the officials of the station and helped them by placing his boats, elephants, horses and carriages at their disposal. He fortified his house and armed his retainers. His heroic courage and example helped much in allaying the panic; and many were kept loyal at his instance. With a view to show his confidence to the British throne, he helped the Government by giving a large loan for meeting the expenditure of the Mutiny. The faithful services of Abdul Gunny at the crisis of the Sepoy Mutiny have all along been

acknowledged by Government and they have amply rewarded him for his services. He did not only helped the Government by money and other things, but he gave much valuable information to the authorities as to the actual situation of the country.

Bestowal of Honours. It is usual that honours and decorations should fall thick upon a man of Abdul Gunny's stamp. At his early age, he was at first made an Honorary Magistrate at Dacca. In 1866, he was appointed a member of the Bengal Legislative Council at the time of Sir Cecil Beadon, the third Lieutenant-Governor of Bengal. In the following year, he was nominated an additional member of the Viceroy's Legislative Council. He was made a Companion of the Order of the Star of India in 1871. In 1875, the title of Nawab as a personal distinction was bestowed on him, which was made hereditary in 1877, on the occasion of the Proclamation of the Queen Victoria as Empress of India in a Darabar at Delhi. In 1886, Nawab Abdul Gunny was made a Knight Commander of the most Exalted Order of the Star of India; and he was made a Nawab Bahadur in 1892. In 1874, he was specially introduced by Lord Northbrook to His Royal Highness the Prince of Wales in Calcutta who awarded him a medal, which was due to his brilliant services in connection with the Mutiny.

His Works of Magnificence. Nawab Sir Abdul Gunny was remarkably known for his numerous acts of charity and magnificent works of public utility. It has been ascertained on calculation, that the total sum of his subscriptions and donations amounted to several lakhs of rupees, directing them mainly in aid of the sick and the poor, hospitals and dispensaries, schools and colleges, clubs and societies. Irrespective of nationality, creed, or place, his purse was ever open to relieve suffering humanity. We mention here some of the prominent objects of his charitable acts: He gave two lakhs

of rupees for the supply of filtered water in the town of Dacca, free of water-rate,—the foundation stone of the water works being laid out by the Viceroy, Lord Northbrook, on August 6, 1874. He contributed Rs. 40,000 for the repairs of the Zobeida Canal in Mecca ; Rs. 20,000 for the relief of the sufferers in the famines of 1867 and 1874 ; Rs. 10,000 to alleviate the distress in the flood of 1885 ; Rs. 10,000 for relieving the distresses caused by the cyclones of 1864 and 1867 ; Rs. 5,000 for the relief of sick and wounded soldiers in the Franco-German war ; Rs. 5,500 for the purchase of land for the Dacca Madrassa building ; Rs. 35,000 for the Buckland bund with ghats on the river side at Dacca ; Rs. 20,000 for the sick and wounded soldiers in the Russo-Turkish war of 1887 ; Rs. 15,000 for the relief of the sufferers from earthquake and for repairs of Dargahs in Cashmere ; Rs. 12,000 to commemorate the visit of His Royal Highness the Duke of Edinburgh ; Rs. 11,300 for the Alipur Zoological gardens ; Rs. 10,000 for the benefit of the Attia tenants ; Rs. 10,000 for a mosque and a ghat at Ramchandrapur ; Rs. 5,000 for lighting the town of Comilla ; Rs. 25,245 for the female ward in the Mitford Hospital, Dacca ; Rs. 9,000 for expenses of sending 40 pilgrims to Mecca ; Rs. 5,000 for Prince Albert Victor Reception Committee ; Rs. 10,000 for Tornado Relief Fund ; Rs. 10,000 for constructing two roads leading to the mosque of Shah Ali Saheb ; Rs. 5,000 to the Jubilee Memorial Fund. Besides his various contributions and donations, he established a free High English School at Dacca for the benefit of the poor and helpless students.

The End of his Great Career. Nawab Sir Abdul Gunny was a man of great physical powers ; he was a skilfull rider and sportsman, and much devoted to music. He possessed a strong will, and whatever he thought to carry out, he would carry out. Nawab Sir Abdul Gunny possessed a great mind—

a mind that could touch all. Like a big and shady tree that gives shelter to thousands of birds and other animals the deceased nobleman was a resting place to all alike without any distinction of race, creed or colour. The Zemindars of Eastern Bengal always received help from him. The Nawab handed over the practical management of the family estates to his eldest son, Khawja Ahsanulla in 1868. In that year, he retired from the management of his estates, and appointed his said son as his successor, who thus became the *Mutawali* of the entire property. The Nawab Sir Abdul Gunny died at Dacca on the 24th. August, 1896, at the ripe age of 83. Thus one of the great Mahomedan noblemen of Bengal passed away to the other world. He was the wealthiest landlord in Eastern Bengal, and sincerely loved and respected by all. In him, the country lost a truly good man and a wise benefactor, and the Government a devoted friend. Sir Richard Temple, Bart., in his "Men and events of my time in India" (1882) remarked: "In Eastern Bengal the most influential Muhammadan was Nawab Abd-ul-Ghani, of Dacca. The fortune of his family had been made chiefly by trade, and he had great landed possessions. He also was a man of the old school, munificent in disposition and loyal in conduct. His son seemed to have inherited the paternal qualities, but was somewhat more a man of the new school."

After the death of Nawab Sir Abdul Gunny Bahadur, his eldest son Nawab Sir Khwaja Ahsanulla Bahadur became the head of the Nawab family of Dacca.



PANDIT AJUDHIA NATH.

"Standing on this platform and speaking in this city, one feels almost an overpowering sense of despair when one finds that the familiar figure and the beloved face of Pandit Ajudhianath is no more. We mourned for him when he died, we have mourned for him since ; and those of us who had the privilege of knowing him intimately, of perceiving his kindly heart, his great energy, his great devotion to the Congress cause, and the sacrifices he made for that cause, will mourn for him to the last."

—W. C. Bonnerjee.

Early Career. Pandit Ajudhia Nath, the distinguished lawyer and earnest patriot that the United Provinces of Agra and Oudh produced in the nineteenth century was born in a well-to-do family of Kashmir Brahmins at the famous town of Agra on April 8, 1840—the city which has great historical significance by the existance of one of the seven wonders of the world erected at the time of the remarkable Moghul Emperor, Shahjehan, on the tomb of his beloved Begum named Momtaj Mehal on the bank of the most sublime and picturesque river, Jumna. His father, Pandit Kedar Nath, was called a merchant prince at Agra, who also served for some time as Dewan to the Nawab of Jaffhar. From his very boyhood, Ajudhia Nath showed his liking for such oriental languages as Arabic and Persian. He was admitted to the Agra College at thirteen and was remarkable as a brilliant student. In the Annual Report of the Education Department of the Province for the year 1860-61, Ajudhia Nath was referred to as "intelligent and promising student," and his answers to questions on such subjects as Philosophy and History were remarked to be of "uncommon acuteness and thought." Ajudhia Nath left college in 1862. His father had intended him for a mercantile



Pandit Ajudhia Nath.

Born—1840.

Died—1892

career; but the prospect had no attractions for him and as his inclinations were averse to it, he was allowed to pursue his own bent. He was in favour of taking up the legal profession, which made him acquire the zenith of his fame.

His Works of Public Usefulness. After having qualified for the profession of law, he joined the Bar at Agra. At Agra, he served as Professor of Law in 1869, and with the co-operation of some of the leading men of the place, he succeeded in establishing the Victoria College—now only a High School, in which he took an active interest. When after the Mutiny, the seat of the N. W. P. Government was removed from Agra to Allahabad, and the High Court was shifted there, he also removed his professional seat to the latter city. His father's death occurred about this time, and Ajudhia Nath was left sole heir to a large fortune and a flourishing business. As a lawyer, he was highly successful, and earned a considerable fortune. Even in the busy days of his profession, he did not give up his regular study of English, Persian and Arabic. In 1881, when the proposal to appoint an Indian Judge to the Allahabad High Court was sanctioned, Pandit Ajudhia Nath was strongly recommended for the office by Sir Robert Stuart, the then Chief Justice of the N. W. Provinces; but other interests prevailed with the Government of India, and the preference was given to Mr. Justice Mahmud, son of the well-known Sir Syed Ahmed, K. C. S. I. His first public work at Allahabad was the starting of a daily newspaper in English, in 1879, in the name of *Indian Herald*, of which he was the guide. But as it did not flourish long and as he lost over Rs. 94,000 for the paper, he, in 1890 patronised another newspaper in the name of *Indian Union*, which was at that time a leading organ of the country. When the local government was accorded the privilege of having a Legislative Council of its own, Sir Alfred Lyall, selected him as its first Indian

member, and so popular was the selection and so well-performed were the duties of his office, that he was re-appointed on the expiration of his term. He accepted office for the second time, but pressing private affairs compelled him to resign his seat in Council before he had completed half his further term of membership. For many years, he was a Municipal Commissioner of Allahabad, and did much towards improving the sanitation of the Indian quarter of the city. He was also Law lecturer at the Muir College in Allahabad for nearly a quarter of a century. On the foundation of the N. W. Provinces University, the Pandit was among the first Fellows appointed, and he was a regular Examiner in its several examinations. As an orator, he also occupied a high place. Once a leading journal of Calcutta thus remarked about his oration :—"There was nothing affected about his oratory, he did not speak in cut and coined sentences. He spoke as he felt. It was impossible to mistake Pandit Ajudhia Nath's enthusiasm. He was ethusiastic to a fault. Whether in conversation in small circles, or when mounted on the rostrum, he drew universal attention by his brilliant, if somewhat ragged, speech and animated gestures, which were not always graceful. If his gestures sometimes appeared exaggerated and grotesque, it was because his feelings were all too quick with him."

A Stauch Congressman. The name of Pandit Ajudhia Nath was better known throughout India for his strong devotion to the cause of the Indian National Congress, and his services thereof were simply invaluable. The following extract from the Presidential speech of that ardent patriot, the late Mr. W.C. Bonnerjee, in the eighth session of the Congress held at Allahabad in 1892, will be read with utmost interest, how the Pandit was first drawn to the cause :—

"It was my singular good fortune to have been the means of inducing this gentleman to espouse the Congress

cause. I was here in April, 1887, and met Pandit Ajudhianath, who had not then expressed his views, one way or another, with regard to Congress matters. I discussed the matter with him. He listened to me with his usual courtesy and urbanity, and he pointed out to me certain defects which he thought existed in our system; and at last after a sympathetic hearing of over an hour and a half, he told me he would think of all I had said to him, and that he would consider the matter carefully and thoroughly and then let me know his views. I never heard anything from him from that time until on the eve of my departure for Madras to attend the Congress of 1887. I then received a letter from him in which he said I had made a convert of him to the Congress cause, that he had thoroughly made up his mind to join us, that he was anxious to go to Madras himself, but that illness prevented him from doing so, and he sent a message that if it pleased the Congress to hold its next session at Allahabad in 1888, he would do all he could to make the Congress a success. And you know—certainly those of you who attended know—what a success he did make of it. ** Pandit Ajudhianath as you know, from the time he joined the Congress, worked early, worked late, worked with the old, worked with the young, never spared any personal sacrifices, so that he might do good to his country and to the Congress, and his lamented death came upon him when he was coming back from Nagpore, after having worked there for the success of the Nagpore Congress of last year. Those who ever so slightly knew Pandit Ajudhianath will never be able to forget the great services which this gentleman rendered to the Congress cause.”

Pandit Ajudhia Nath was at first opposed to the Congress movement and looked upon it as something of a mischievous revolution in common with many ignorant critics. But once its functions were made clear to him, he espoused the cause with his whole heart and it was a truly noble and large one.

From the records of the Congress it can be seen that he first spoke in 1888 on the procedure of discussing subjects in the Congress sessions. In the following session at Bombay, the Pandit was entrusted with resolutions on the reformation of Legislative Councils and the Arms Act of 1878. In the Congress of 1890 in Calcutta, he proposed one resolution, and in the next Congress at Nagpur he spoke on the salt and income taxes. It was at his request, when the Congress of 1888 met at Allahabad, and when he received great opposition for holding it there, he boldly declared that, "If my countrymen in the N.W.P. are found to be lukewarm, which they are not, I would pay Rs. 50,000 from my own pocket, and hold the Congress at my own expense." In fact, the success of the Allahabad session in 1888, was entirely due to the unceasing energy of the Pandit. He as Chairman of the Reception Committee delivered a most enthusiastic speech, from which extracts are given below :—

"Now, gentlemen, I ask you, is it not absurd to suppose that the educated natives of India, who have such an admiration for the free and representative institutions of England, could ever wish to be under Russian rule, or become Russian serfs? History we have read, English education we have received, with Englishmen we have mixed and mixed freely, but we are not credited, it would seem, with even sense enough to realize that the English Government is far better than the Russian or than that of any other European Power. The existence of the Congress, the very meetings which we hold annually, are the best proofs of the excellence of the British Government. Where will you find any Government which would allow a foreign country, which it has pleased Providence to place under its charge, to have the same constitutional freedom of speech as the British Government has been pleased to grant to us ?

If occasion arises, we will prove to our opponents that it is we who are loyal, and not they ; it is we who will support the Government and not they ; it is we who will be ready with our purses, and not they. We fully acknowledge the inestimable blessings conferred upon us by Government. We most gratefully admit the numberless benefits derived by India from the British rule, and all that we now say is this, *viz.*, that there is yet room for improvement ; that England can confer still further blessings upon us ; and that, therefore, we may properly approach our Most Gracious Empress—approach her most respectfully and loyally—with the prayer that she will cause all those gracious pledges given on her behalf to be now more fully redeemed. England has been the first to introduce free institutions into this country, and we ask Her Majesty now to extend them so far as the circumstances will permit, so that to the end of time the English Government may be held up to all the civilized governments under the sun, as the very model of perfection. That our prayers will be granted sooner or later I have not the slightest doubt.”

On the departure of Mr. A. O. Hume to England, Pandit Ajudhia Nath was appointed Joint General Secretary to the Indian National Congress, holding the office from 1889, till his death. He was also one of the Trustees of the Congress Permanent Fund. It is said that there was not a stouter champion of the Congress cause than him, and if he had not been snatched away so suddenly from this world, he would have surely filled the honourable place as President of the Congress in an earlier session. Since he was converted to this National cause, there had been no more sturdier champion than him and he had implicit faith in its creed which was to derive boons from the rulers by means of constitutional agitation. His ability, industry and perseverance raised him to the front rank of the public men of his time and there were very few leaders of men who were more independent

and more fearless than what was Pandit Ajudhia Nath, the champion of public affairs in the North Western Provinces and a distinguished patriot of India generally.

The End of his Career. The Congress of 1891 was held at Nagpur in which he attended and worked assiduously for the success of the session, but alas ! that was his last work for the Congress. His eloquent speeches and his marvellous energies and resources were never heard again. He contracted a severe cold on his return journey, pneumonia suddenly developed, to which he succumbed, without a warning, on Sunday the 10th January, 1892, at a premature age of 52, leaving the members of his family and sorrowing countrymen to mourn his loss. The country became poorer by the early passing away of a man who was possessed of all the essential qualities of the good and great. The Court and the offices at Allahabad were closed for a day on account of the lamented death of Pandit Ajudhia Nath. In Calcutta, private colleges were closed out of respect to his memory. Memorial meetings were held in some of the important cities of the country, and numerous letters and telegrams of condolence were received by the bereaved family. How highly the Pandit was esteemed by the Europeans, may be realised from the fact that Mr. Justice Knox of the Allahabad High Court, sent a floral wreath to decorate the bier. The following commemorative utterances of the then Chief Justice of the Allahabad High Court show in what high respect the Pandit was held, not only by the members of the profession but even by the Judges themselves :—

“We feel that we ought not to allow this opportunity of our being assembled in Full Bench to pass without expressing our sorrow for the death and paying our tribute of respect to the memory of one who, for many years, has held a high position in this Court and in these Pro-

vinces as an advocate, one who was possessed of the highest legal and forensic attainments. On Monday last we received the sad news that Pandit Ajodhya Nath had been removed by death from amongst us, and we of the Bench felt that we had lost in him not only a personal friend, but one of the best lawyers and ablest advocates of the Court. We felt that the members of the Bar and the vakils practising in this Court had lost in him also a friend, and that the profession at large of these Provinces had suffered a still greater loss in losing in him a bright and living example of what an honourable advocate should be. Pandit Ajodhya Nath was a thoroughly well-read lawyer, who thoroughly understood his work and never missed or overlooked a point which could tell in favour of his client. He was skilled in applying the law to the facts, and had that sound and rare judgment which enables a great advocate, as we think he was, to discriminate between the important and the unimportant facts and incidents in a case, and put his client's case in the most favourable light before a Court. No matter how complicated might be the facts of the case in which he was engaged or how intricate or difficult the questions of law upon which he had to address us, or how necessarily prolonged might be his argument, he was never wearisome. It was always a pleasure to us to listen to him, and we frequently derived instruction from the legal arguments of Pandit Ajodhya Nath. I confess that I have not unfrequently been captivated by the display, on sudden and difficult emergencies in his cases of his knowledge of law, the subtilty of his mind and his persuasive powers. In his arguments before us he was most scrupulous in avoiding even the semblance of a misstatement of facts, and thereby secured in our Judges a thorough reliance upon his honour as an advocate. I need scarcely say that he was thoroughly independent. His character and career as a lawyer afford a good example to the younger members of the profession of how an honourable advocate may attain in that profession to the

front rank and gain, what is no small assistance to the success of an advocate, the confidence, respect and friendship of the tribunal before which he practises."

In referring to his death, the Vice-Chancellor of the Allahabad University, remarked: "He took a very keen interest in education, was a constant attendant at our meetings, and brought to bear upon our work intellectual powers which only few possess. He was a man of whom any country and any race might well be proud. His character was of the highest, his ability was undoubted, and his acquirements were of the most varied description." The *Hindoo Patriot* wrote: "The Hon'ble Pandit Ajodhyanath of Allahabad is dead. The news will be hardly credited by those who but a short fortnight ago listened to his eloquent speeches at Nagpur and was struck by his marvellous energies and resources. As Joint General Secretary of several successive Congresses he was one of their moving spirits and their success was to a great extent due to his single-hearted and unswerving devotion to the cause and the country. Pandit Ajodhyanath was not in good health latterly and his labours in connection with the Congress and his professional duties had undermined his health. He was a remarkable man in many respects. * * The *Statesman* says it was shocked to receive the telegram announcing the Pandit's sudden and unexpected death and so is the whole country. It is a severe blow to the Congress cause and what adds to the bitterness of our sorrow is that he should have been literally a victim of the cause. He died in harness and the dust of Nagpur was not yet off his feet when he was laid low. * * A truer spirited worker there was not in the Congress ranks, and the loss to the Congress is irreparable." The present esteemed leader of the United Provinces, Pandit Madan Mohan Malaviya, whose name is a household word in this country for his patriotism and devotion,

expressed himself as follows, when presiding over the second session of the Provincial Conference at Lucknow in 1908 :—

“It was my proud privilege to work under Pandit Bishambhar Nath, as it had been to work under Pandit Ajodhya Nath, up to the last days of his life. It is not for me to dwell here on the inspiring enthusiasm of Pandit Ajodhya Nath, or of the sober but unflagging devotion of Pandit Bishambhar Nath to the country's cause. But I may be permitted to say that though great has been our sorrow at the loss of these honoured leaders, when I think of the nobleness of their patriotism, the deep earnestness of their interest in the country's cause, their readiness to undergo any sacrifice which might be necessary to promote public good, I feel hopeful, believing as I do in the doctrine of rebirths, that these great and good souls, and other great sons of India, will be born again and again in our midst until they have seen their dear country take its proper place of honour in the scale of nations. Considering how much noble work is to be done to lift the vast mass of our countrymen from a state of ignorance, poverty and misery to a state of happiness befitting civilised men, the patriot, like a true philanthropist, might, well postpone the beatitude of salvation to the glorious service of God through man.”

His sons, Pandit Raj Nath Kunzru is a Zemindar and Banker at Agra, and Pandit Hridaya Nath Kunzru is a member of the Servants of India Society established by the Hon'ble Mr. G. K. Gokhale, C. I. E. A worthy son of an illustrious father, he has pledged himself to the service of the country for the whole of his life.



HARISH CHANDRA MOOKERJEA.

"He was a man of latent genius. As the editor of the *Hindoo Patriot* he rendered invaluable services to the cause of native amelioration and advancement. The good government of his country was always uppermost in his thoughts, and he made the promotion of it his life work "

—Ram Gopal Ghose.

Early Life. The name of Harish Chandra Mookerjea stands pre-eminent on the roll of Indian patriots and journalists for his unfailing devotion to his country, earnest sympathy for the poor and brilliant journalistic career. Harish Chandra was born in the hot month of April, 1824, at Bhowanipur, a suburb in Calcutta in the house of his maternal uncle, Bireswar Chatterjea. His father, Ramdhan Mookerjea, though a high caste Kulin Brahmin was yet a man of straitened circumstances having three wives, and the subject of our sketch was the youngest son by his last wife, Rukkini Devya. Once Harish Chandra thus said of his origin: "A Hindu among the nations, a Brahmin among the Hindus, a Kulin among the Brahmins, and a Foola among the Kulins." As was generally the case with the Kulin Brahmins, Harish Chandra was brought up in the house of his maternal uncle. At the tender age of five, he was sent to a *Pathshala* where he received elementary training in his mother tongue. Harish Chandra learned the English alphabet when he was seven years old, and afterwards he was sent to the Union School at Bhowanipur where he was taken in as a free student. He studied at the Institution for about seven years, and he left school when a boy of fourteen only for making provision for his helpless family and himself. The

bitterness of his poverty at that time may be ascertained from the following description, which appeared in an issue of the *Mukerjee's Magazine* of 1862, edited by Babu Sambhu Chandra Mukerjee, a journalist of repute :—

“On one unfortunate day, when he had not a grain of rice in his house for a simple dinner, and the call of nature could not be attended to, he thought, poor soul, of mortgaging a brass plate to buy his simple fare. It was raining hard and furious, and there was no umbrella to go out under. Pensive and sad did the famished youth sit in the house, meditating upon his unfortunate lot—not, however, without a full reliance on the Providence of Him who oversees the needy wants of all, providing with an unsparing hand for the poor and the destitute. He looked down upon Harish, sitting alone and grievous, and rescued the unfortunate victim of cruel fate from sheer starvation, by sending to him, just in the very nick of time, the *Mookhtyar* of a rich *Zemindar* with a document for translation. The fee was but two rupees—but it was a God-send : like the manna in the wilderness to the wandering Israelities, it proved to be the providential supplying of his pressing wants ; and Harish, receiving it, offered up his thanks to Him who had so mysteriously saved his life.”

In Government Service. After undergoing considerable troubles and difficulties, Harish Chandra was able to secure an employment as a bill writer in the firm of Messrs. Tullah and Company, auctioneers in Calcutta, on a scanty pay of rupees ten only per mensem, when he was barely fourteen. After serving there for some time he prayed for an increase of his pay, but it being refused, he left the firm in disgust. In 1848, after passing a competitive test he was appointed a clerk on Rs. 25 a month in the office of the Military Auditor-General in Calcutta. This appointment was the turn-

ing point of his life, and before he completed thirteen years of service, he rose to be the Assistant Military Auditor on a monthly salary of Rs. 400,—the appointment which he held till the lamentable close of his life. In the office, he received constant help and encouragement from such of his superiors, as Colonels Champneys and Goldie who soon “discovered his latent powers, intelligence, and extraordinary business capacity, and never failed to encourage him with friendly advice, reward, and hope.” These noble-hearted English officials supplied him with newspapers, magazines and books from their own library and encouraged him, as far as possible, to acquire a knowledge of history, politics and law. Harish Chandra with admirable perseverance and self-sacrifice rose to be a leading man of his time in Bengal. In his official capacity, he was regarded for his independence, manliness, and exceptional capacity for doing work. Harish Chandra made stupendous improvement of his knowledge by means of self-culture. Since he accepted appointment in the firm of Messrs. Tullah and Company, he used to study regularly by purchasing books and also by attending the Calcutta Public Library. The fact that he could read fast will be apparent from a reliable statement that he read seventy-five volumes of *Edinburgh Review*, some three or four times over in the course of five months. He possessed too a wonderful memory.

His Career as a Journalist. Harish Chandra as he advanced in knowledge, was tending towards journalism. His first contribution had appeared in the columns of *Hindoo Intelligencer*, then conducted by Babu Kasi Prasad Ghose, a reputed journalist. Babu Kristo Das Pal said : “He practised public writing in the columns of the *Englishman*, which was then edited by Mr. Cobb Hurry, who in those days was a great friend of the natives.” The *Hindoo Patriot* had been first established as a weekly organ in the beginning of 1853, by Babu Grish

Chandra Ghose and his brothers. Harish Chandra was associated with it from the first day of its starting. After four months, the entire task of editing the *Hindoo Patriot* fell on him. The annual subscription of the paper was only Rs. 10. For the first two years, he had to conduct it with considerable sacrifice of time and money, as he scarcely had a hundred subscribers only. In 1856, when the widow-marriage question occupied prominent public attention, he lent his powerful pen to the advocacy of the reform. Harish Chandra nobly defended the policy of 'Clemency' Canning during the horrible crisis of Sepoy Mutiny in 1857-58. When improvements had to be made to his Press by purchasing new types, he was obliged to receive the pecuniary aid offered by the patriotic Zemindars of Paikpara, Rajas Protap Chandra Singh and Iswar Chandra Singh. A learned article on "Hindu and European Civilisation—a contrast" appeared in the *Hindoo Patriot* early in 1854, showing his erudition and knowledge of philosophy. Harish Chandra wrote several important articles at the time of the great Indian Mutiny. In the *Hindoo Patriot* of December 31, 1858, an excellent article appeared from his pen, pointing out the evil effects of the Mutiny, from which a passage is extracted below :—

“The year 1857 will form the date of an era unsurpassed in importance by any in the history of mankind. For us who are living in the midst of those scenes which have stamped this epochal character on the year, it is impossible to realize in its fullest measure the interest that will attach to it in the eyes of posterity. Our minds are too full of the incidents of the rebellion—of this siege and that massacre, the battle, the retreat, the ambuscade, mutinies, treacheries and treasons—they are far too agitated,—to receive a fair image of the present. The rebellion came upon us with a shock for which no class of the community was prepared. It has taken by surprise

the country—not excepting the vast body of the rebels themselves. For eight long months it has ravaged the land in its length and breadth, spreading crime and misery of every hue and form. And when now its strength has been broken and its end has made itself visible, it bids fair to leave the nation a legacy of prolonged and yet unknown troubles.”

It is said, “Harish Chandra acted the part of a saviour of his country by rightly interpreting the viws of the Natives towards the Government and *vice versa*. He not only faithfully represented the native feeling on this subject, but disproved, with a masterly pen, the fallacious nature of the serious allegations made against the loyalty of the Natives and Princes of India. Week after week, he wrote in the *Hindoo Patriot* masterly and clever articles on the Mutiny, with the sole object of removing misapprehensions from the mind of the Government, and sometimes with a bitter, sarcastic spirit, and at other times with sober, sound judgment and array of arguments, he convinced the Government of the arrant nonsense and malevolence that invariably disfigured the columns of the hostile press. The consequence was that the Government saw the state of affairs in its true light.”

A Great Patriot. Early in the Nineteenth Century the English Planters settled in large numbers in Lower Bengal, who took up the plantation of indigo. In 1860, some twenty lakhs of the cultivators belonging to the districts of 24-Parganas, Nuddea, Jessore, Rajshahi and Pabna combined and resolved not to cultivate indigo in future even at the sacrifice of their lives. At the time of this crisis, Harish Chandra rendered great service to the poor cultivators by espousing their cause in the columns of the *Hindoo Patriot*. He so strongly advocated the cause that it led the Government to appoint a commission of enquiry as to the grievances of the cultivating

class of Bengal, consisting of Mr. W. S. Seaton-Karr, C.S. (President) ; Mr. (afterwards Sir) Richard Temple representing the Government ; Mr. W. F. Fergusson representing the planting community ; Rev. J. Sale representing the missionaries ; and Babu Chandra Mohan Chatterjea representing the British Indian Association. Harish Chandra gave important evidence before the Commission in July of that year. On being asked whether he is the Editor of the *Hindoo Patriot*, he answered :—"I do not hold myself the responsible editor of the paper, but I have sufficient influence with the proprietor to make him adopt any tone of policy I deem fit." Harish Chandra had not only drafted memorials and petitions for the ryots at the time of the crisis, but supported them with food and lodging. The indigo planters instituted law suits against him, and after his sudden death they were able to succeed in winning the cases, which resulted in the attachment of his house, sold under the decree of the Subordinate Judge, Alipur.

Harish Chandra was an active and influential member of the British Indian Association, since 1852. He drafted the famous petition sent from India in 1853 against the renewal of the charter of the East India Company. With a view to carry on ably the discussions as a member of the British Indian Association, Harish Chandra acquainted himself thoroughly with all the Regulation laws. Harish Chandra was not only the first Indian journalist of great distinction, but he was also the first man to address a petition to the Secretary of State for India urging the necessity of holding the Indian Civil Service Examination simultaneously both in England and India, the subject as stands at present, is a problem of great significance. Harish Chandra will ever occupy a very high place among the true lovers of their mother-country for the disinterested services he rendered as editor of the *Hindoo*

Patriot for full eight years. He worked manfully and straightforwardly on such troublous times as the great Indian Mutiny, Indigo disturbance in Bengal, and in dealing with such questions of importance as widow marriage and Lord Dalhousie's annexation policy. He was a politician of a very high order,—the fact may be ascertained from his writings in his famous newspaper. Moreover, self-sacrifice and self-denial were the guiding motto of his life. All throughout his short yet marvellous career, Harish Chandra made tremendous sacrifices for his paper, the poor and distressed people and also for the indigo cultivators. Early in life, he married Mukshoda Devya, daughter of Govinda Chandra Chatterjea of Utterpara, and he was blessed with a son when Harish was a boy of sixteen only, but after three years both his son and wife died, and he married for the second time. Harish was a Brahmo in his religion and his lectures at the Brahmo Mandir of Bhowanipur, subsequently published in a book, bear ample testimony to his philosophic mind and religious fervour.

His Premature End. It was a great misfortune to this country that a sturdier worker like him was taken away from this world on June 16, 1860 at such an early age of 36. He lived and died a poor man. On July 21, a public meeting was held at the Hall of the British Indian Association in memory of the departed great. Babu Ram Gopal Ghose, a famous patriot of Bengal, moved the first resolution which runs thus: "That this meeting desires to record its deep sense of the grievous loss which the native community has suffered by the untimely and lamented death of the late Babu Harish Chandra Mookerjea, who devoted, with untiring energy, his rare abilities in promoting the best interests of his countrymen." Ram Gopal in the course of a lengthy speech paid a glowing tribute to his life and work, from which extracts are noted below :—

He had the honour of the acquaintance of Harish Chandra Mukherjee for the last ten years. The first time he met him, it struck him that he was a man of latent genius which was just developing itself. And his genius did develop itself most remarkably. His connection with the British Indian Association did it an immense deal of good. The resignation of Babu Prasanna Kumar Tagore left a gap which was ably filled by Harish Chandra. He (the speaker) had been a good deal accustomed to committee work, and had noticed that members of a committee were usually divided into two sections, one of which did the work and the other merely concurred, and Harish belonged to the former. He never complained of work, candle light, or no candle light. Even after office hours, he laboured arduously and became a great prop of the British Indian Association, the only native political body on this side of India. Thus he became entitled to the gratitude of his fellow-countrymen, but it was not only in that capacity : in many others he was so entitled. As the editor of the *Hindoo Patriot* he rendered invaluable services to the cause of native amelioration and native advancement. When that paper was first started, a great question came under discussion, namely, the Charter Act. In the elucidation of that measure he took an active and prominent part. Subsequently when ~~the~~ *Mutiny* broke out, the *Patriot* proved at once a source of strength both to the country and to the State. They were all aware, and they could not shut their eyes to the fact, that enormous evil had created a great antagonistic feeling between the two nations. He would say as little as possible on that irritating subject, but he could not help saying, that here their friend stemmed the tide with a bold front, and at the same time endeavoured in every possible way to promote allegiance to the Crown throughout the land. He admired the singleness of the purpose to which he was devoted—a singleness which he believed was deep-seated and unwavering. It was not only on these grounds that

he urged them to pay a tribute to his memory, but he would put it on still higher grounds. Harish was not simply a minute writer or a committee man or a public writer. He gave the entire energy, the little time he could spare, not only in writing for his own paper but in assisting others. Whenever a man was in distress and wanted help, he had only to go to Bhowanipore; there Harish was ready to assist him, no matter how humble an individual he was. If he could but impress Harish with the idea that his case was a just one, he was sure to receive support. All his time was taken up in writing petitions and calling upon his wealthy friends to advocate the cause of the poor. That was a bright trait in his character. Now that he has gone, it behoved them to do something to perpetuate his memory. * * On one occasion it was proposed that they should depute a special native agent to England. Harish was consulted, and they all thought he was the best person whom they could depute. He did make up his mind and he would have gone, had not, as they were all aware, social ties and social customs prevented his doing so. That ponderous machinery—caste—has unfortunately been a bar to their improvement and advancement, and owing to that mischievous clog he was obliged to forego a career which would have led him on to fame and fortune. The good government of his country was always uppermost in his thoughts, and he made the promotion of it his life-work. He could not find words to describe how thoroughly devoted was Harish to make himself useful to his country. His pecuniary circumstances were not of a very cheering character. Though an unprofessional man and not a Regulation lawyer, his intelligence and his remarkable penetration would have made him a first rate pleader in the Sudder Court. He (the speaker) had once urged him to become one, and he had also urged him to follow the line of business, he himself had been engaged in for the last 30 years. In reply Harish had said that his master

had been kind to him, and that if he were to follow the business of a lawyer or merchant, he would have to devote all his time to his desk. "I have," added he, "no money to give ; only my time and my labour." The reply was characteristic ; it at once spoke the man.

Mr. W. Montrio, who was called the Father of the Calcutta Bar, followed Babu Ram Gopal in corroborating the self-sacrificing character of Harish Chandra :—

"A circumstance which occurred some years ago, when an honourable and lucrative but secondary position was offered to him in connection with the public press, and the speaker had pointed out that, having created a field and a kingdom for himself (*viz.*, the *Hindoo Patriot*) he should not forsake it to become even the prime minister of another sovereign, and that a day, afterwards Harish Chandra accosted him with the phrase—"you have conquered"—and he accordingly remained at his post. The speaker remarked, that Harish Chandra was not, as many have been, made by or for an occasion ; he was equal to all occasions. Those who observed him closely, could not but acknowledge, that his superiority was intrinsic, and must have shown itself at any time and in any place. "If you plant an oak in a garden of cucumbers, it will still grow up an oak and spread aloft its branches."

A Fitting Memorial. On March 6, 1898, a public meeting was held in the Hall of the South Suburban School, Bhowanipur, under the presidency of Raja Peary Mohan Mookerjea, C. S. I., of Utterpara, in which the residents of Bhowanipur resolved to exert for naming the new road at Bhowanipur after him, which caused the demolition of the dwelling house of the great patriot where he was born and where he lived, and where he worked and died. It was further resolved for raising a stone obelisk with inscriptions in his memory. Thereupon a committee was formed, which collected Rs. 3,324 with which they have not

only succeeded in completing the memorial schemes, but they published and distributed freely among the subscribers of Harish Mookerjea Memorial Fund a book containing selections from the writings of Harish Chandra Mookerjea. The stone obelisk has been erected in the 'King Square' in Harish Mookerjea Road at Bhowanipur with the following inscriptions :—

Sacred to the memory
of

Hurrish Chunder Mookerjee

Who as Editor of the Hindoo Patriot,

As a guiding spirit of the British Indian Association,
And in connection with various movements of his time,
Rendered conspicuous services to the country
By his able and disinterested discussion of public affairs ;
Who waged war against wrong and vindicated justice
With a rare courage, Honesty and independence ;
Who in a critical period of transition gave counsels
Of wisdom to the rulers and interpreted their policy ;
Who was a father to the aggrieved poor and never
Denied them any personal help in his power ;

Who lived a life of

Self-sacrifice and heroic devotion to duty ;

Who was at once

A triumphe of the people and a pillar of the Empire ;

This monument is erected

By his grateful countrymen with funds raised

By public subscriptions.





Rai Jai Prakash Lal Bahadur, C. I. E.

Born—1840.

Died—1897.

JAI PRAKASH LALL.

"By the death of Rai Jai Prakash Lall Bahadur, India loses one of her best sons. The immense popularity which he enjoyed was the result of unvarying courtesy and innate kindness of heart."

—The "Hindoo Patriot."

Early Life. Rai Jai Prakash Lall Bahadur, C. I. E., one of the great men that the Province of Bihar has produced, was born in the year 1840, in the vicinity of Chapra, in an old and respectable Kshatriya family. His forefathers had occupied a high position in the Mahomedan Courts, but the overthrow of the Mahomedan supremacy and the political changes which followed in Bihar, left the family adrift. Jai Prakash received a thorough primary education, but the straitened condition of the family did not permit him to receive his higher education, so he was obliged to seek a livelihood for himself when he was a mere boy. But the sound primary education which he received in his vernacular and also in Persian helped him amply to obtain a status in life in a short time.

Services to the Dumraon Raj. Talented Jai Prakash entered the service of Dumraon Raj in 1859 as the Persian teacher of the late Maharaja. The estate of Dumraon is one of the richest estates in Bihar lying in the interior of the district of Shahabad. When the late Maharaja Sir Radha Persad Singh Bahadur was a minor, Jai Prakash was first appointed as his tutor by his father, Maharaja Sir Maheshwar Baksh Singh. The performance of his duties satisfied the Maharaja and he was promoted to the office of an Accountant. Once his merit was appreciated by his master, he is sure to have rapid promotion. So in 1875, he was exalted to the

appointment of Montazim of the domestic affairs of the Raj and Superintendent of Law and Treasury. Two years after, Mr. C. Fox, Manager of the estate, retired from service, and Jai Prakash was appointed in his place. Finally in 1881, he was made the Dewan of the Raj—the highest service in the estate. His exceptional ability combined with intelligence and industry made him to attain the highest place of responsibility difficult to occupy.

As Dewan of the Dumraon Raj, he made improvements and introduced reforms in all departments of the estate. Before he took the reins of the office in his own hands, the affairs of Raj were in a state of disorder. The Treasury was at its lowest ebb, and the estate was under the burden of heavy debt, and the total liabilities amounting to several lakhs of rupees. But the history of the estate under the Dewanship of Jai Prakash teems with the brilliant records of progress and prosperity. In short, it may be said, that the present prosperous condition of the Dumraon estate owes its growth solely to his ability and single-minded devotion. In consequence of which the Maharaja Bahadur reposed on him an unbounded confidence and the management of his estate was solely left with his very able Dewan. In order to illustrate the fact, it can be mentioned here that the Maharaja having no son, he, in his will, appointed him one of the two executors of the estate, the other being the Maharani Sahiba herself. The industry in the transaction of the affairs entrusted to his charge stood out prominent in the annals of the career of Jai Prakash Lall.

As to the reforms he introduced in the estate of Dumraon, he paid particular attention to the development of indigenous arts and industries and allotted special funds to that head. He always took an active interest in agriculture, and the establishment of a model farm on a large scale at Dumraon in 1885, was a monument of his efforts in that

direction. The farm contains 30 acres of land and is situated about two miles north of the town. His interest in education was genuine, and the excellent schools at Dumraon owe their existence to him. He granted a liberal amount from the estate in opening a free girls' school at Dumraon in 1882. It was a notable fact that his sympathy for the advancement of education was not confined to the estate alone or even in his province but he granted donations and scholarships for the institutions in the United Provinces. Indian students proceeding to foreign countries for education received pecuniary help from the estate. The present flourishing condition of the dispensary at Dumraon is chiefly due to him. There is also a good economic museum in the estate, established in 1885, in the building known as Bhojpore Indigo Factory, containing chiefly a well-selected seeds of the principal crops grown in India with instructions as to their cultivation. It also contains agricultural tools and implements, and numerous economic products, such as fibres, dyes, spices and such others. Whenever, famine broke out in the estate, he spared no pains in relieving the poor, opening relief-works and rendering the required help. During the late Afghan war, he offered from the estate any help which the Government might require. The estate contributed largely towards the expenses incurred for receptions of His Royal Highness the Prince of Wales, the Duke of Edinburgh, and Prince Albert Victor. He was the instrument in alliance of the Raj for giving the Maharaja's daughter in marriage with His Highness the present Maharaja of Rewah, a Native State in the Presidency of Bombay, which event has enriched its social position.

The value of his services in the estate of Dumraon was repeatedly acknowledged by the successive Lieutenant-Governors of Bengal and other high officials. Sir Ashley Eden expressed his warm approval of the management by Jai Prakash in these

words: "The Raj was free from debt, and the prosperity of the ryots was assured, while the Maharaja's prestige was increased, and the hands of the Government had been strengthened." The *Calcutta Gazette* in September, 1891, published the following account:—"The Commissioner specially alludes to the astonishment with which, returning to the locality after many years, he sees the immense improvements which have been made through the good sense of the Maharaja of Dumraon and the ability and enlightenment of his Dewan, Babu Jai Prakash Lall." In that year, Sir Charles Elliott, wrote of the Dewan that "he has always been treated with high consideration and confidence by my predecessors." His name was once spoken of in connection with the Dewanship of Cashmere, in succession to Lachman Dass. Had his life been prolonged, he would have been selected for a ministry in one of the very large States in India.

His Public Services. Jai Prakash Lall did not confine his energies to the betterment of the Dumraon estate alone, but he associated himself to the various works of public usefulness. Among his public services, he was an Honorary Magistrate of the Dumraon Bench with second class powers and powers of summary trial. The Government of Bengal, in their Annual Administration Report commended him more than once for the services he rendered as Honorary Magistrate. He was elected a Municipal Commissioner as far back as 1866, and held the office of Chairman of the Municipality. As Chairman, he rendered so much useful service that a dirty place as Dumraon was turned to a model of sanitation and conservancy. In 1884, he was appointed a member of the Bengal Legislative Council, when Sir Rivers Thompson was at the head of the province, in appreciation of his ripe experience and sagacity, where his labours were of great service in connection with various measures. He did useful work as member of the

Bihar Canals Commission and the Rent Commission. In 1887, the Government of Bengal, appointed a Committee to "enquire and examine into the working of the entire system of the Sone Canal administration, with a view to provide remedies where possible for admitted defects, and to improve the rules and, if necessary, the law under which the system is administered." The Committee was presided over by Mr. (now Sir) Henry Cotton and the Dewan was the only Indian member in it. The Committee commenced its enquiry on 1st December, 1887, and submitted their Report on the 13th March of the following year. Though he concurred generally with the opinion of the Committee, yet recorded a separate minute on several points.

Regarding his services to the cause of his country, he took an important part in the foundation of the Bihar Landholders' Association and acted as its Honorary Secretary for some years. He rendered valuable service to the Association at the time of the passing of the Bengal Tenancy Bill. He laid the stepping-stone of social reform among the Kyasthas of Bihar, and was the President of the first Kyasth Conference held at Lucknow. On account of the multitudinous advantages which the community received from his individual sacrifices, he received a public ovation of gratitude at the Ajmere Conference, and was honoured with the compliment of *Separ-i-Qoum* by that community. He gave munificent donations to that Conference which held at Patna and Benares. He was also complimented by the Mahomedans of Ghazipore and the Pandits of Benares, who called him *Mohsan-ul-mulk* and *Dharmarakhkhak* respectively.

Decoration with Honours. In consideration of the many valuable services he rendered, he was at first made a Rai Bahadur, in 1881. At a Durbar held at Dumraon in 1881,

Sir Ashley Eden, the then Lieutenant-Governor of Bengal, when presenting him with the khilat, spoke thus :—

“The Maharaja has met his father’s wishes and for years past has performed the heavy responsibilities of the active management of the estates, and he has well performed those duties, assisted by the advice of his manager, Babu Jai Prakash Lal, whose able management has been specially recognised by Government in the honour conferred on him to-day. Great improvements have resulted from his administration. This splendid property has, in the course of these years of good management, been enormously benefitted. It has been entirely disencumbered of debt. So many estates, unfortunately, are borne down with the burden of debt. Not only this, but at the same time much money has been spent in works of great public utility.”

On May 25, 1892, he received the title of C. I. E., when the *Indian Mirror*, remarked : “Another deserving name to be noticed in the Gazette is that of Rai Bahadur Jai Prakash Lal, whose successful administration of Dumraon well entitles him to his new honour of a C. I. E.”. At a Durbar, held at Bankipore, on July 31, 1893, Sir Antony MacDonnell, the then acting Lieutenant-Governor of Bengal, presented him with the khilat of the distinction, and addressed him as follows :—

“Rai Jai Prakash Lal Bahadur,—It gives me great pleasure to be the medium of conveying to you the insignia of the Companionship of the most Eminent Order of the Indian Empire, which has been conferred on you by Her most Gracious Majesty the Queen-Empress. It would take me a long time to relate the various acts by which you have established a claim on the Government for the public recognition of your services. You have been Dewan of the Maharaja Bahadur of Dumraon since 1874, and during this long period of nearly twenty years you have uniformly merited the approval of the Government in the

discharge of your onerous and important duties. I desire specially to mention the zeal and energy with which you carried out the Maharaja Bahadur's loyal and benevolent intentions in connection with the provision of comforts for the troops during the Afghan war, and also desire to acknowledge the services you rendered as a councillor of the Lieutenant-Governor's Council eight years ago and lately as a member of the Sone Canal Committee of inquiry. You have still, I hope, a long career of public usefulness before you, and I trust that you may long enjoy the honours which you have won."

After successful termination of the cow-killing agitation in the districts of Ballia, Azamgarh and others in 1893, in connection with which, he by his presence and interference averted a ryot at Bhojpore in Bihar, and through his tact and judgment there being no other sign of ill-feeling between the Hindus and Mahomedans throughout the Raj, he was presented with a khilat comprising a valuable historical sword and a Cashmere shawl by the Maharaja himself, as a token of his appreciation and confidence, at the Annual Dussehra Darbar held at Dumraon in October, 1893.

A Great man. Rai Jai Prakash Lall Bahadur was a truly self-made man, and his life and work is a living example to show how a man from indigent circumstances can rise to eminence through his devotion to duty, hard work and strong common sense. His innate qualities of heart were numerous, helping him to a great extent to win the distinction. Jai Prakash was widely known for his honesty, integrity, generosity, courtesy and extreme politeness. He was ever ready to help the needy. His popularity was not confined to any particular sect or locality, but known far and wide among the different sects. He commanded the respect of the Hindus and Mussalmans alike. In his private life, he

he was simple and good-natured, hardly lost his temper,—a rare quality to find. The combination of all these qualities made him to be known among the illustrious sons of India.,

His Death and Feeling in the Country. In his last days, he was in indifferent health for some time, which caused his sudden death at Dumraon on February 7, 1897, at the age of 57 years, and his body was cremated at the famous shrine of *Charanpaduka* in the holy city of Benares, reserved specially for the Hindus of eminent position in life. The *Behar Times* in its obituary notice remarked : “The news will be received with a shock of surprise by his numerous friends both Native and European in every part of the country. To Behar the loss is that of a very prominent figure in the contemporary history of the Province, to the *kyastha* community that of a benefactor whose place cannot be filled up, and to the Dumraon Raj of its helmsman.” The *Behar Herald* wrote :— “Another important personage has been cut off in the prime of his life —another star of more than ordinary brilliancy has set ; and Behar is poorer by far for the loss of Dewan Bahadur Jai Prakash Lal, whose last remains were carried to Benares and there cremated on the sacred banks of the river. Men like Rai Jai Prakash with their cosmopolitan sympathy go to mould destinies of their country ; and loss like this it will take years to make up.” The *Bengalee* said : “It is with very great regret that we have to record the death of Rai Jai Prakash Lal Bahadur, C. I. E. The death of such a man is a great loss to the community, especially when we bear in mind the breadth and liberality which marked his public conduct. He did his utmost to restore amity and concord between the Hindoos and Mahomedans at the time of the cow-riots.” The *Amrita Bazar Patrika* in its issue of February 19, 1897, published a letter from its correspondent to the following effect :—

“The death of Dewan Rai Jai Prakash Lal Bahadur, C. I. E., fell like a thunder bolt from the blue sky upon the Kyastha community of Behar. He was the main pillar of the Dumraon Raj, a self-made man and an ardent well-wisher and pride of the caste to which he belonged. His death has cast a gloom over the land and created a deep gap in the Kyastha community which can never be easily filled up. Had it not been for his wonderful self-sacrifice, patriotism, and above all his masterly mind, and had it not been for his constant readiness to help the Kyastha society of which he was a prominent member, it is questionable whether the cycle of progress would have set in as early as it has done. During these days of scarcities and famine, he had laid the foundation of a colossal organisation for the supply of food to the doors of the starving millions in the Raj. His life was a real, it was an earnest life which has left behind such deeply-imbedded foot-prints on the sands of time that nothing short of a cataclysm of Nature would be destructive enough to efface them.”

His Worthy Son. His eldest son, Rai Harihar Prasad Singh Bahadur, is the worthy son of a worthy father. He is an energetic young man, and associates himself with all public movements of the Province of Bihar. The most notable work, that he has done, is the settlement of an agricultural colony in Burma consisting of fifteen-thousand acres of land near the Railway line in the Tungoo district, taken by his father in 1896. The land has been cultivated by the agriculturists of Bihar, chiefly of the district of Shahabad. He is an Honorary Magistrate and Municipal Commissioner at Dumraon, and has been made a Rai Bahadur in June, 1912.



SIR K. SESHADRI AIYAR.

"Sir Seshadri Aiyar has left a record behind him which marks him out as a member of the group of Indian statesmen whose fame has spread far beyond the borders where they laboured so faithfully and so well and whose names will remain as a lasting example to their successors. He was a man of notable qualities and strong character."

—Lord Hardinge.

Early Life. Sir K. Seshadri Aiyar, K. C. S. I., one of the illustrious Indian statesmen of modern times, was born in a Brahmin family on June 1, 1845, in a small village called Kumarapuram near Palghat in the district of Malabar in Southern India. He commenced his education in the old Provincial School at Calicut, where he displayed his brilliancy. He then joined the Presidency College in Madras and stood first in the Bachelor of Arts Examination in 1866. Immediately after, he entered Government service as Translator in the Collector's office at Calicut, having been entertained by Mr. Ballard. Seshadri Aiyar held various appointments under Government for about two years.

Early Career in the Mysore State. While in Madras, Seshadri Aiyar had made the acquaintance of Ranga Charlu, who was then employed in the Paper Currency office. In 1868, Mr. Charlu was transferred to Mysore,—then under the British administration, and appointed Mr. Aiyar as Judicial Sheristadar to the Superintendent of the Ashtagram Division, comprising the districts of Mysore and Hassan. It is no doubt that he achieved the distinction of one of the most brilliant statesmen of modern India due to his intelligence and keen forethought, but it was no less due to the patronage and early training that he received from such an able administrator



Sir K. Sēshadri Aiyar, K. C. S. I.

Born—1845.

Died—1901.

as the late Ranga Charlu. Seshadri Aiyar was possessed of great energy and perseverance, which helped him much in quickly grasping even the intricate problems of the State. His willing and ungrudging labours enabled him to acquire complete mastery over all the details of administration in a short time. In 1873, he was appointed by Sir James Gordon, Judicial Commissioner, as Head Sheristadar of his Court. Then he became Assistant Commissioner in Mysore, in which capacity he served for three years. For a short time, he acted as Comptroller of the Maharaja's Household ; and in 1879, he was appointed Deputy Commissioner and District Magistrate of the district of Tumkūr. During the two years he remained at Tumkur, he showed various proofs of his capacity as an able executive officer and of his filling even higher and more responsible offices. He did serve successfully as the District and Sessions Judge, Ashtagram Division. In 1874, he passed the B. L. Examination of the Madras University, but did not take the degree. Seshadri Aiyar had at last to perform the most difficult work requiring great experience and knowledge. The Dewan, Ranga Charlu, could select no other competent man than him who could successfully accomplish the task. He knew well, that an intelligent and competent officer as Seshadri Aiyar, is sure to rise one day to the highest office of the State. So he deputed him to Bangalore, between the years 1881-1883, for discharging such onerous and difficult work as compiling various codes, manuals and other rules for the guidance of the officers of the State. He did this work with marked success, giving ample testimony for his prospect of gaining the highest office of the State in time. On the rendition of the State to its ruler in 1881, Ranga Charlu was elevated to the Dewanship and in the course of a short time he prepared various schemes of reforms and thereby improved the financial resources of the State. But unfor-

tunately he died in January, 1883, when the State stood in sore need of a brilliant officer at its helm.

Services as Dewan of the Mysore State. Seshadri Aiyar having been considered to be the fit man who to succeed the deceased Dewan, he was accordingly appointed to the exalted office of Dewan of the Mysore State on February 12, 1883, when he was only 38. We should relate here in brief the early history of Mysore. After the fall of Tippu Sultan in 1799, the British Government restored the ancient Hindu Dynasty to the throne, and administered the territory during the minority of the Hindu Prince. On his attaining majority, the territory of Mysore was restored to him. But shortly after, for reasons of misrule, he was deposed in 1832, when the British Government took up the direct administration of the State. The deposed Prince, however, in the meantime, tried his utmost to get back the State. At last, he was granted the right to adopt a son, who should succeed to the throne. This adopted son was the late distinguished Maharaja Sir Rajendra Udayar Bahadur, the noble and great father of the present ruler, during whose minority the British Government continued to administer the State, and it was in March, 1881, that he was installed to the throne. Mr. Aiyar thus describes the then condition of the State of Mysore, which will be read with interest :—

“On the 25th March, 1881, His Highness was invested with the administration of the State and he entered upon the duties of that exalted position under specially onerous conditions. During the long period of 50 years the State had been administered by the British Government ; but unfortunately it had to encounter during the closing years of that administration the most disastrous famine of which we have any record. . A fifth of its population was swept away ; the accumulated surplus of nearly a crore of rupees had disappeared, and in its place there had come

into existence a debt of 80 lakhs to the British Government; the cash balance had become reduced to a figure insufficient for the ordinary requirements of the administration; every source of revenue was at its lowest; and the severe retrenchments which followed had left every department of the State in an enfeebled condition.

It (the late Maharaja's reign) began with liabilities excluding the assets by 30½ lakhs and with an annual income less than the annual expenditure by 1½ lakhs."

Thus it will be seen that he began his career as Dewan of the Mysore State at a most critical state of its affairs, and it was practically owing to his brilliant statesmanship that the improvement of its condition was effected. The marvellous success which attended his labours in the State may be realised fully from a comparison between the time of its rendition in 1881 and the year 1894, as he compared himself in the official report :—

"His Highness' reign was attended with a remarkable measure of financial success. It began with liabilities exceeding the assets by 30½ lakhs and with an annual income less than the annual expenditure by 1½ lakh. During the first three years the revenues from all sources were generally stationary, and in the fourth year there was a considerable decline, due to the drought of that year, but during the next ten years, the improvement year after year was large and continuous. Comparing 1880—1881 with 1894—1895 the Annual Revenue rose from 103 to 180½ lakhs or by 75·24 per cent. and after spending on a large and liberal scale on all works and purposes of public utility, the net assets amounted to over 176 lakhs, in lieu of the net liability of 30½ lakhs with which His Highness' reign began.

Revenue :—The measure of financial prosperity above described was secured not by resort to new taxation in any form or shape. It was mainly the result of a

natural growth, under the stimulus afforded by the opening out of the country by means of new Roads and Railways, the execution of important Irrigation works, and the general expansion of industries. It was in some measure due also to improved management of particular sources of income. The Land Revenue demand rose from 69 to 96 lakhs or by 39 per cent. and the occupied area from 6,154 to 9,863 square miles, or by 60 per cent. The Excise Revenue quite quadrupled itself during the 14 years owing to the elimination of middlemen, to a system of cheaper manufacture and higher duties, to the more vigorous suppression of illicit manufacture, and to the increased consumption accompanying the growth of industries, the expansion of Public Works and Railways, and the great rise in wages. The Revenue from Forests more than doubled itself, while under Stamps and Registration the increase was 65 and 124 per cent. respectively.

Gold Mining:—The important industry of Gold Mining took firm root in the State during His Highness' rule. In 1886, a professional examination of the auriferous tracts in Mysore was made, and the results duly published. For the first time, in 1886-87, Royalty on gold formed an item of our State revenue; and it reached the substantial figure of Rs. 7,33,000 last year on a production of gold valued at £8,44,000. A Geological survey for the complete examination and record of the mineral resources of the country was established in 1894 and is now in full working.

Land Tenure and Agriculture :—The Revenue Survey and Settlement made satisfactory progress during His Highness' reign and 3 Taluks alone out of 66 now remain to be settled.

In 1881-82, His Highness abolished the *Halat* on Coffee of 4 Annas per maund and established a new Coffee tenure combining the advantages of a permanent settlement with low rates of assessment. The Coffee area increased by 28 square miles. European planters own 56,000 acres and Native Planters 1,02,000 acres.

The *Khistbandi*—or instalments for payment of Revenue—was postponed by two months so as to enable the Raiyat to dispose of his produce on advantageous terms.

The *Revenue Laws* were codified, vexatious restrictions on the enjoyment and transfer of land were swept away, and the freer relinquishment of unprofitable small parcels of land was allowed. As a means of remedying agricultural indebtedness, a scheme of Agricultural Banks on strictly co-operative principles was introduced last year.

Forests :—The area of Reserved Forests increased from 643 to 1,704 square miles, and 35 square miles of new plantations were formed.

Education :—The number of Government and aided schools rose from 866 to 1,797 and the expenditure on them from Rs. 3,15,000 to Rs. 8,19,810. The increase in the number of boys was from 39,413 to 83,398 and, in that of girls from 3,000 to 12,000. Eight hundred Primary Vernacular Schools, fifty English Middle Schools, five Industrial Schools, two Normal Schools, thirty Sanscrit Schools, one first grade English College and three Oriental Colleges were newly established during His Highness' reign.

Irrigation :—One hundred lakhs were spent on original irrigation works during His Highness' reign, making an addition of 355 square miles to the area under wet cultivation, and bringing an additional Revenue of 8½ lakhs. With this addition the area protected by irrigation at the close of 1894-95 was 1,558 square miles. The expenditure on irrigation in 1880-81 was Rs. 3,19,000 ; in the first 4 years of His Highness' reign it averaged 4½ lakhs ; in the next 4 years 8½ lakhs ; and in the last 6 years 13½ lakhs.

Special encouragement was afforded to the construction of a large number of new irrigation wells, individually small, but in the aggregate a most important work of Famine protection. Rs. 4,18,500 were sanctioned as loans for these wells, of which 1,078 had been completed,

benefitting 7,000 acres of land. No additional tax is levied on the dry lands converted into garden and wet by the aid of these wells.

Communications :—In addition to the expenditure from Local Funds, 67 $\frac{3}{4}$ lakhs from the State Revenue were devoted during His Highness' reign to new roads and to the maintenance and special improvement of existing ones. The mileage of roads rose from 3,930 to 5,107. The Malnad roads received particular attention, and the special expenditure upon them was Rs. 11,44,000 in the coffee tracts and Rs. 6,36,000 in the remaining Malnad.

Railways :—At the rendition the length of the State Railways open to traffic was 58 miles. The addition made to it during His Highness' reign was 315 miles at a cost of 164 $\frac{1}{4}$ lakhs.

Municipal and Local Funds :—The number of Municipalities rose from 83 to 107, annual Municipal receipts from Rs. 2,76,500 to Rs. 5,63,000, and the annual expenditure on Conservancy and Public Works from 2 $\frac{1}{2}$ lakhs to Rs. 4,89,000. The Local Funds Revenue likewise increased from Rs. 5,75,000 to Rs. 8,75,000 per annum, and the annual expenditure on Communications and Conservancy from Rs. 3,72,000 to Rs. 6,97,000.

During his Highness' reign Municipalities were benefitted to the extent of 1 $\frac{1}{2}$ lakh a year by assignments from the State Revenues, and the District Funds were also benefitted to the extent of $\frac{3}{4}$ lakh a year by the transfer of 657 miles of roads from the District Fund to the P.W.D. Budget.

Sanitation :—Special attention to Sanitation was an important feature of His Highness' reign. In addition to ordinary sanitary works carried out by the various District Fund Boards and Municipalities, His Highness devoted the large sum of Rs. 27,15,221 from State Revenues for the improved sanitation of the Capital Cities of Mysore and Bangalore and of the larger mofussil towns throughout the State. Among the more important works which were

completed, or are approaching completion, may be mentioned (1) the water-supply and partial drainage of Mysore, (2) the filling in of the insanitary ditch round that city, (3) the extension of the Mysore and Bangalore cities, (4) the scheme of water-supply to the latter, (5) water-supply drainage and extension schemes for the mofussil towns, besides numerous drinking water wells throughout the State.

Medical Relief :—The number of Hospitals and Dispensaries rose from 19 to 114 and the number of patients treated from 1,30,723 to 7,06,915. His Highness fully appreciating the importance of Lady Dufferin's philanthropic movement directed the training and employment of midwives all over the country and the opening of Special Dispensaries for women and children. All but 3 Taluks out of 66 have been provided with midwives and 5 Dispensaries for women and children have been opened in District Head-quarter towns.

Population :—In the ten years from 1881 to 1891 the population increased by 18·34 per cent. a higher ratio than in the surrounding Provinces, and there is reason to believe that during the last four years the ratio of increase was even higher. 'During His Highness' reign the rate of mortality is estimated to have declined 6·7 per mile and the average duration of life to have risen from 24·93 to 25·30."

But the most important point of the above report was that such a marvellous and marked improvement could have been carried out without the increase of taxation nor by the levying of any additional dues, but by a normal expansion of the resources of the State, initiated and inspired by the rare genius of the new Dewan. "Such phenomenal success cannot be achieved without far-reaching reform in the constitution of the administrative machinery. And it is interesting to note that Sir Seshadri Iyer appointed separate heads for the

principal departments of service—which were previously under the direct control of the Dewan—and organised some new departments also.” He has not hesitated to take legislative action in social questions, and passed a regulation prohibiting marriage to certain age limits, inspite of his encountering bitter opposition from orthodox section of the Hindu community. Seshadri Aiyar’s Government started with a debt of 30 lakhs of rupees in 1883, but in 1888, the debt was completely repaid ; and in 1895, when addressing the Legislative Assembly, he was able to declare that the State had assets amounting to 176 lakhs. The Revenue of the State in 1883 was 103 lakhs ; but in 1900 it had reached such a high figure as 180 lakhs. The achievement which has undoubtedly immortalized the name of Sir Seshadri Aiyar in Mysore was the Cauvery Project,—the first of its kind in the East. The utilisation of the Cauvery Falls at Sivasamudram, which had been affording delight to spectators for centuries, was initiated at a large cost. The magnificent success which the project has proved, may be realised from the fact that the net revenue derived by the State from this scheme was more than $17\frac{1}{2}$ lakhs of rupees in the year 1906-07. To add greater prosperity to the State he encouraged the working of the Kolar Gold Mines, and the State now participates in a profit of 15 lakhs a year as against half a lakh which was paid as royalty at the beginning. He did not only encourage the Public Works, Irrigation and Railways (the latter having been extended to the extent of 400 miles for traffic up to the beginning of 1901, as against the 58 miles of railway at the time of the rendition), but he introduced such departments as Geology, Bacteriology, Archæology, Agricultural Chemisty, Meteorology and Sanitation. ‘Every existing department was overhauled from top to bottom and thoroughly reorganised with the infusion of new blood.’ He was the first to introduce the scheme of agricultural

banks in the State of Mysore in 1894, but it was owing to the ignorance of the people, that the project did not meet with unmixed success. Sir Seshadri Aiyar is truly called the maker of modern Mysore, the fact which may be gauged from the summing up of all the reports of his reforms and improvements introduced into this great State, that he had spent during his tenure of office two and a half millions sterling. The Mysore Representative Assembly was organised and established by Ranga Charlu, composed of the nominated representatives of the people. Sir Seshadri at first widened the scope and functions of the Assembly by placing it on a representative and electoral basis. But latterly when the relations between him and the Assembly became considerably strained, he largely curtailed its powers. On the death of the Maharaja in 1894, he was made President of the Council of Regency in addition to being Dewan. Owing to continued ill-health, he retired from the service of the Mysore State at the beginning of 1901, after serving the State for thirty-two years, seventeen of which were spent as Dewan, on a pension of Rs. 2,000 a month and a bonus of four lakhs of rupees.

The End of his Career. The brilliant and successful statesmanship of Seshadri Aiyar did not fail to receive due recognition at the hands of the British Government. In February, 1887, soon after Lord Dufferin's visit to Mysore, he was made a C. S. I.; and in 1893, during Lord Elgin's administration, he was promoted to the order of K. C. S. I. The Maharaja bestowed on him the title of Raja Dhurandhara. The University of Madras made him a Fellow in 1887. After his retirement from service, he went on an extensive pilgrimage to various holy places in Southern India. But he was not destined to enjoy his well-earned rest for a considerable time. Sir Seshadri Aiyar passed away suddenly on September 13, 1901, and the passing away of this great Indian statesman

caused a sense of sorrow all over the country. We reproduce below the remarks of some writers dealing with his biographical memoir :—

“Sir Seshadri Iyer was a type of the efficient statesman. An intimate and unrivalled knowledge of every department of the administration, an untiring activity, a colossal resourcefulness, masterfulness that awed and subdued, a passionate desire to rise to the highest of which he was capable—these were the secrets of his success. He may have had his faults. * * But his achievements are writ large in the annals of Mysore.”

“Sir K. Sheshadri was a man of great strength of character. He had an iron will, and all opposition to him simply strengthened him in his determination to continue in the way he had begun. He had also the capacity of reading the character of other men ; and he succeeded in selecting proper men as his assistants, in whom he placed the utmost confidence. * * He was scrupulously honest, and never permitted his private affairs to be mixed up with those of the State. * * Another characteristic of the man was that, though a noble product of Western civilisation, he was at the same time profoundly religious. As Sir William Hunter put it in an article about him in the *Times* in 1893, he was a ‘statesman who had given his head to Herbert Spencer and his heart to Para Brahma.’ In this respect probably he resembled Sir Dinkar Rao, who, after his retirement from political work, devoted himself to his religion till the day of his death. * * Those who saw Sir K. Sheshadri in official life, with his freedom from caste prejudices, his readiness to sanction any liberal measures which would conduce to the benefit of the State, apart from religious and other considerations, could hardly believe that the same man, when stripped of his official robes, preferred to clothe himself in a tiger skin and contemplate Para Brahma in the interior of his household. According to his last wish, his body was enveloped in a tiger skin before it was cremated.”

When installing the persent Maharaja of Mysore in August, 1902, Lord Curzon thus summed up the career of Sir Seshadri Aiyar in the State of Mysore : "The first Dewan Mr. Rangea Charlu, did not long survive the rendition, but his successor, Sir Seshadri Aiyar, for 18 years wielded an authority that was a reflex of his powerful character and abilities, and that left its mark upon every branch of the administration."

Mr. D. E. Wacha as President of the seventeenth session of the Indian National Congress in 1901 said : "We cannot but be sorry for the death, at the early age of fifty-seven, of Sir Seshadri, the distinguished Dewan of the Mysore State. In him the country loses an administrator of the highest capacity and most matured experience. He was the latest instance of the Indian statesman, who had shown himself capable of governing fully an indigenous State with as much skill and sagacity, judgment and determination, tact and sympathy as some of the greatest of English administrators who have left their mark on British Indian history. Sir Seshadri has now gone to swell that illustrious roll of modern Indian statesmen at whose head shines the ever-to-be-remembered Sir Salar Jung ; but let us hope that all our Native States may from time to time produce administrators of similar ability and renown to demonstrate, if demonstration be still needed, that statesmanship is not a monopoly which is confined to one race and one country alone."

Lord Hardinge, Viceroy and Governor-General of India, unveiled the statue of Sir Seshadri Aiyar at Bangalore on the 20th November, 1913, when His Excellency spoke as follows :—

"It gives me very great pleasure to assist at this ceremony to commemorate the name of the late Sir Seshadri Aiyar, who for so many years held the high office

of the Dewan of Mysore. I had not the privilege of his personal acquaintance but that he was a man of notable qualities and strong character, is testified by the record of his labours during the long period he was associated with the administration of this State, for his work is written large on every page of Mysore history of that time.

It is sometimes said that the Pax Britannica has taken all the romance out of Indian life and it is true that the old opportunities of carving with the sword a way to fortune and glory are gone I hope never to return. But when I think of the distinguished Indian who is my colleague and Indian members of other councils both in India and at Home, not to speak of the many eminent men who are at the head of various professions and industries, I doubt whether there is very much truth in the saying I have quoted. Sir Seshadri Aiyar rose from the very lowest rungs of the official ladder and after he had climbed it step by step his outstanding merit marked him out for the office of Dewan and that at a time when the task was not any easy one for the country had not yet begun to recover from the severest famine of the last half century yet with the support and under the wise guidance of His Highness, the late Maharaja Sir Chama Rajendra Wadiar Bahadur, he was able to achieve much that reflects credit on Indian statesmanship.

The revenues of the country of which stood at 100 lakhs when he took charge had reached the high figure of 180 lakhs when he laid down office. Agriculture and trade flourished and every department of the State felt the guiding hand of the chief minister. Large public works designed to protect the country against the effects of famine were undertaken and many parts of the country were opened out by roads and communications.

The educational opportunities of the people were enlarged and the facilities for medical relief multiplied while the two capital cities of Bangalore and Mysore owe much to Sir Seshadri Aiyar for the part he played in bringing

into existence, the excellent system of water-supply which they now enjoy. But the most remarkable achievement of all was his conception and execution with the skilled assistance of Major Jolly De Lothiniere of the Cauvery power Installation Scheme which besides bringing in handsome revenues to the State coffers is contributing materially to its industrial development. It is gratifying to me to learn that His Highness' Government have further developed and are still developing the scheme initiated by him and I have every hope that the results will be of ever increasing value for the promotion of the material wealth and prosperity of the country.

Sir Seshadri Aiyar has thus left a record behind him which marks him out with Sir Salar Jung of Hyderabad, Raja Sir Dinkar Rao of Gwalior and Sir T. Madhava Rao of Indore and Baroda as a member of the group of Indian statesmen whose fame has spread far beyond the borders where they laboured so faithfully and so well and whose names will remain as a lasting example to their successors. I am proud to have the privilege of unveiling the statue of such a man as this and it only remains for me to congratulate the Memorial Committee on the conclusion of their labours and to express the hope that his statue may long serve to bring to the minds of future generations, the memory of a great Indian statesman."



RAJA LACHMAN SINGH.

"Lachman Singh is without any exception the ablest and most useful coadjutor that it has yet been my good fortune to meet with. It is now seven years since we first began to work together and during all these many years in which he has been not only my willing and indefatigable assistant but also one of my most loved and valued friends, no single thing has ever occurred to shake my confidence in, or diminish my respect for him."

—Allan O. Hume.

Family History. Raja Lachman Singh of Wazirpur in Agra, who made his name by his various acts of usefulness in the United Provinces of Agra and Oudh, was born on the 9th of October, 1826. He belonged to the Jadon clan of the lunar race of Rajputs, a warrior class, originally resident at Karemna in Rajputana. About 260 years ago, Karemna was burnt by the troops of the Raja of Alwar at the time of a war with the Raja of Bhartpur, when his great-grandfather, Rao Kalyan Singh, took his refuge in Bhartpur. Ram Singh, the eldest son of the Rao, was appointed *Fotehdar* of Pargana Ruphas by the Raja of Bhartpur, but was subsequently poisoned; and the younger son, Jagram Singh (grandfather of the Raja) took service in Sindhia's army and rose to a high military position. He died at Aligarh a few months before the capture of that fortress by the British, and his sons (Rao Sitaram Singh, Thàkur Bhavani Singh, Thàkur Rupram Singh and Thàkur Chaitram Singh) removed to Agra. Thàkur Rupram served in the military department and had two sons, the eldest was Raja Lachman and the younger Thàkur Mohan Lal Singh, who afterwards rose to be a Judge of the Small Cause Court



Raja Lachman Singh.

Born—1826.

Died—1896.

and was for some time District and Sessions Judge in the Province of Agra and Oudh.

Early Life and Services under Government. Lachman Singh received his elementary education in his home till he attained the age of twelve. Then in 1838, he was admitted to the Agra College, and studied in that College till the middle of 1847. He passed the Senior Scholarship Examination with credit, and attained a silver medal. It is said that he was one of the most favourite pupils of the then Principal of the College, Mr. Caine. In the College, he received some scholarships and medals for the success he achieved at its examinations.

After completing his educational career, he entered the service of Government first as a Translator in the North-West Provinces Secretariat on July 1, 1847, on a monthly pay of Rs. 100. For his able services, he rose to be a Deputy Collector in 1857 and was posted to Banda. His promotions in the service were very quick for the able manner in which he discharged his duties, and rose to be a first grade Deputy Collector in 1863 on Rs. 800 a month. The greater part of his service was spent in the head quarters of the districts of Etawah and Bulandshahr, where he earned the golden opinion of all ; and his memory is still preserved in those districts in connection with the various works of public usefulness. Mr. A. O. Hume of revered memory, while Collector of Etawah, spoke highly of him, and brought to the notice of Government the worth of his services. In 1861, he wrote to the Divisional Commissioner : "Kour Lachman Singh's services have been favourably noticed on many other occasions by the Government both in his judicial and revenue capacity and for the great assistance that he has given me in all my educational and other undertakings for the benefit of the district, while his gallantry on one occasion during the rebellion led to

the Governor-General ordering his promotion to the first grade of Deputy Collectors. * * You are well acquainted with Kour Lachman Singh, and have repeatedly expressed your high opinion of his merits. The senior member at least of the Board, knows him even better and the Board as a body have continually praised his management of the Court of Wards, &c. The Lieutenant-Governor himself personally expressed his high approbation of the services and yet Kour Lachman Singh still remains without the promotion that the Governor-General publicly promised him." Again Mr. Hume wrote to the Commissioner in the same year that "Kour Lachman Singh's services in all departments have recently formed the subject of a special report to you and I need here only say that I should be sorry to change him for any other Deputy Collector in India." In the final report of the Bulandshahr settlement, the Settlement Officer, Mr. T. Stoker, I. C. S., remarked : "Raja Lachman Singh only remained long enough at settlement work to give reason to regret that an officer of his ability and great experience should be soon lost. His extensive knowledge of the district was always readily imported and proved of much service." In August, 1887, he was appointed to hold charge of the office of Magistrate and Collector at Bulandshahr in addition to his own duties, and he was the first Indian to attain the position in his Province. At last in 1888, he retired from the service of Government and settled at Agra associating him with all works of public utility.

His Services at the time of the Mutiny. Raja Lachman Singh was well-known for the gallant services he rendered at the time of the Indian Mutiny in 1857-58. The district gazetteer of Etawah, published by the Government of Agra and Oudh in 1911, contains several remarks about his valuable services at the time of the Mutiny. In page 152, we find a passage containing these expressions :—"Kunwar Lachman

Singh, Deputy Collector of Banda, who happened to be on leave at the time, now joined Mr. Hume, and in a few days the most perfect order was restored." In page 172, we find that "among the Indian officials who specially distinguished themselves, the first place must be given to Kunwar Lachman Singh, whose exemplary loyalty from first to last, ability in office, and bravery in the field have been repeatedly noticed." In recognition of his such brilliant services at the great crisis of the Sepoy Mutiny, he in 1859, received a khilat of Rupees 1,000 and was promoted to the 2nd. grade of Deputy Collectorship. In 1864, he received from Government a *sunnud* granting him the proprietary right subject to payment of revenue, of certain land in the district of Agra. Then on January 1, 1877, Lord Lytton, conferred on him the title of Raja as a personal distinction, on the auspicious occasion of the assemblage of a Durbar at Delhi to assume the title of Empress of India by Queen Victoria. For the interest of the readers we quote below an extract from a private letter written by Mr. A. O. Hume to Raja' Lachman Singh from Calcutta under date April 21, 1861 :—

"My dear Lachman Singh,—I had a long interview with Lord Canning yesterday and particularly brought your various and varied services to his notice. He took a note of your name, etc., and promised to do something for you. I believe he contemplates conferring some honorary title on you ; but there is no doubt I think he will do something for you. * * Persevere with the paper. Push on education, you have no idea how much is thought down here of what we are doing. Push on. Remember that no halting. Push on. I have shown you the way of distinction and even though it be a little long and wearisome push on. Now dear Lachman Singh good bye, I hope to join you in good health please God by the end of the year. Till then I hope you may enjoy health

and happiness. * * I sail I believe to-morrow or at latest the day after."

His Acts of Public Usefulness. We now proceed to relate the various acts of his public beneficence, for which his name was well-known all over the country. The Hindu residents of Bulandshahr built a second ghat, a little higher up the stream, in connection with the temple of Râmesvar, and called it the *Lachman Ghat*, in the name of Raja Lachman Singh, who had been a Deputy Collector of the district for a long period of 17 years, and who was highly and deservedly esteemed by all classes of the community. He was one of the members of the Executive Committee of the Agra College and helped much in its improvement and gave a donation of Rs. 2,000. He was one of the organisers in establishing the Rajput Boarding House at Agra. In 1887, the Raja was appointed a Fellow of the University of Calcutta. As to his literary acquirements, he translated into Hindi the great Sanskrit work, *Sakuntala* by Kalidas, in prose, in 1863, which was published in London in 1876 with critical and grammatical English notes by Mr. Frederic Pincott, for the students preparing the Indian Civil Service Examination. In its preface he wrote: "The text of the play here given is a critical reprint of the translation of Kunvar Lachman Singh, a Deputy Collector of the North-West Provinces. It is exceedingly well executed, and, while adhering faithfully to the Sanskrit, moves with all the freedom of an original composition. I have already commended Mr. Lachman Singh's unpedantic vocabulary; and I may here add, that the idioms he employs, also, are those of every-day life." In 1885, he translated the same work into Hindi Verse, which is a text book for the Matriculation Examination of the Allahabad University. In 1882, he translated the *Meghaduta* into Hindi Verse, and he also translated into Hindi the *Raghuvansam* in 1878. The

Homeward Mail in its issue of March 27, 1883, published an excellent review of the works by the Raja, in which it was remarked : "Some years ago Raja Lachman Singh gratified students by a Hindi translation of the famous "Sakuntala." This work was remarkable for its vivacity, its elegance of expression, and for its faithful reproduction of the beauties of the marvellous original. The "Raghuvansa" shows the careful accuracy of a ripe scholar, and a command over the language which carries the reader with lightness and pleasure over the 550 pages which compose this book. The "Cloud Messenger," of which only the first half is as yet printed, is a more ambitious work. It renders one of the finest poems of India's finest bard into modern Hindi Verse—a performance requiring gifts very far from common. The difficult task has been ably accomplished by the learned Raja. His verses are in the Braj form of Hindi, and read with remarkable sweetness and melody. There is, in them, no affectation of archaic barbarisms, so common among lesser Hindi poets ; who seem to imagine that the chief excellence of poetry lies in its unintelligibility. Raja Lachman Singh seems to be aware that simplicity is a mark of genius. He punctually renders verse by verse, placing the Sanskrit original on the opposite page of each ; and adds numerous explanatory notes, and a prose commentary in Hindi. * * He has placed himself among the first rank of Hindi writers, and is, by his works cultivating and enriching the vernacular he loves, and rendering it suitable to express the expanding ideas of an intellectual and rising people." He has also compiled in English a "Historical and Statistical Memoir of Zila Bulandshahr" in 1872, which contains information on all matters of local interest and it was the first gazetteer of that district that was published under the authority of the Local Government. In consideration of his literary achievements, the Raja was appointed a member of the Royal

Asiatic Society in 1884. Sir W. Muir, K. C. S. I., sometime Lieutenant-Governor of the North-West Provinces, wrote him in a letter from England as follows :—

“Dear Lachman Singh,—As President of the Asiatic Society I was delighted, at our last sitting, to welcome your name as a new member of our Society. I never hear from you now. I should be so glad and so would Lady Muir to hear of the welfare of yourself and family, and any news about the old Provinces which contain so many things of interest, and also so many friends though they are dropping off one by one into the great future beyond. I should be much pleased to have a line from you. Lady Muir sends her salam to you. And I am. Yours sincere friend.”

In the Indian Public Services Commission of 1886-87, under the presidentship of Sir C. U. Aitchison, K. C. S. I., C. I. E., Raja Lachman Singh was one of the officers selected by Government to give his evidence before the Commission. He was mainly questioned on the Statutory Civil Service, the examination and the appointment. He said: “My scheme is, that there should be an examination in England and in India simultaneously. Subjects to be the same; candidates passing in England or who pass in India go to England to qualify themselves according to the order of merit to be posted to any Province, but those who pass in India and do not go to England should be posted to their own Province, if they have secured the minimum of marks.” In fact, the Government sought his valued opinion whenever occasion arose.

The Raja was nominated by Government as Vice-Chairman of the Agra Municipality. He was the president of many educational institutions of the City. But his name was widely known as a friend of the Indian National Congress and he joined some of its earlier sessions. The Raja died on July 14,

1896, on the bank of the Ganges at Rajghat owing to dysentery at the ripe age of 70.

His Worthy Descendants. The Raja had two sons, Kumar Kanhai Singh and Kumar Mahendra Singh. The eldest was at first a member of the Provincial Executive Service, but after serving for 3 years, he resigned and settled at Agra and served for 30 years as Honorary Magistrate of the City. He was Vice-Chairman of the Agra District Board; a member and sometime Vice-Chairman of the Agra Municipal Board; a Trustee and member of the Agra College Managing Committee; and President of the Board of Trustees of the Bulwant Rajput High School at Agra. He opened a girls' school at Agra with the co-operation of his uncle, Thákur Mohanlal. The second Kumar Mahendra Singh, who died in March, 1913, was a Deputy Collector for 27 years and officiated twice as District Magistrate. Among the Raja's grandsons, the eldest Kumar Jaswant Singh, an energetic young man, is an Honorary Magistrate; a member of the Agra District Board; a Trustee of the Agra College; and a member of the Bulwant Rajput High School Committee. The properties of the Raja are situated in the districts of Agra, Muttra and Etah, since substantially improved than what was before. The second Kumar Lakhan Singh possesses a literary taste.



DWARKA NATH SEN.

"Kaviraj Dwarka Nath Sen was a man of no ordinary capacity. A scholar and a philanthropist his fame as an Ayurvedic Physician was spread throughout the land."

—Sir Lawrence Jenkins.

Family History. Mahamahopadhyaya Kaviraj Dwarka Nath Sen Kaviratna was born of an ancient and respectable Vaidya family of village Khándárpára in the district of Faridpur in the year 1843. His ancestors were all renowned Ayurvedic physicians and eminent scholars. Among them may be mentioned the name of his great-great-grand-uncle Mahamahopadhyaya Abhiram Kavindra who was attached to the Court of Raja Sitaram Roy of historic fame.

Early Life. Dwarka Nath was the eighth and youngest child of his parents, and was known to be of simple and careless habits in his boyhood. But as he grew up, his natural aptitude for knowledge developed in a remarkable degree. He studied grammar, literature and philosophy in Vikrampur, the famous seat of Sanskrit learning in East Bengal. Latterly, he studied the Hindu medical science, philosophy, law and the Upanishads under the great scholar, Kaviraj Gangadhar Sen of Murshidabad, who was well-known throughout the land for his erudition and learning. Dwarka Nath was a favourite pupil of that great savant and worthy successor to his profound scholarship and reputation, though perhaps he even surpassed him in his professional success.

A Successful Physician. In 1875, Dwarka Nath settled in Calcutta and set up his practice in Ayurvedic medicine. Within a few years, by his vast erudition, he made his mark as a successful physician, not only in Bengal but



Mahamahopadhyaya Kaviraj Dwarka Nath Sen Kaviratna.

Born—1843.

Died—1909.

in other parts of India. He had a very large number of pupils from different parts of the country and he used to teach them various branches of Sanskrit learning, chiefly the ancient medical literature of the Hindus with unmitigated zeal. Owing to the great reputation that he enjoyed for his skilful treatment, he obtained frequent calls from very respectable quarters in different parts of India, and wherever he went his treatment produced satisfactory results. Amongst many others that may be mentioned, the name of the late Maharaja of Hatwa, who summoned him for his own treatment in 1896. In 1901, when the Heir-Apparent to the throne of Mewar in Rajputana was suffering from some serious illness, His Highness the Maharana of Mewar applied to the Government of India for the best Ayurvedic medical aid available in India. The choice of Government fell upon Kaviraj Dwarka Nath who was sent to Udaipur, the capital city of Mewar. In consideration of his vast erudition and unique success in his profession, the Government for the first time recognised the Ayurvedic system and decorated him with the title of Mahamahopadhyaya in 1906. Dwarka Nath was the first Kaviraj to receive this distinction from the British Government.

A Great man. Although he was always busy with his own profession, yet he showed his patriotic zeal by regular attendance to the several sessions of the Indian National Congress both as a delegate and as a member of the Reception Committee. He was often found to take active part in political meetings—a thing quite unprecedented amongst the Sanskrit Pandits, especially of his age. His private charities were extensive and his left hand did not know what his right hand gave. He was a favourite with the Brahmin Pandits whom he gratified with his purse as well as with academical discussions. Dwarka Nath was calm in tempera-

ment, independent in spirit, affable in his behaviour, and patriotic to the core of his heart, of whom the whole country might be proud.

His Death and Public Appreciation. After a protracted illness of six months, the great Kaviraj breathed his last in Calcutta on the 11th February, 1909, leaving behind him a large family and many friends and admirers to mourn his loss. His eldest son, Vaidyaratna Kaviraj Jogindra Nath Sen Vidyabhusan, M. A., who is a well-known physician in Calcutta and who is the first recipient of the new title 'Vaidyaratna', has already maintained the reputation of his great father. Some time after his death, the friends and admirers of Mahamahopadhyaya Kaviraj Dwarka Nath Sen convened a public meeting under the presidency of Maharaja Sir Prodyot Kumar Tagore to take steps to perpetuate his memory. It was decided to erect a statue of the Kaviraj in a public place in Calcutta; and a Committee was formed with the late Rai Narendra Nath Sen Bahadur as president and public subscriptions were raised for the purpose. On the 29th. June, 1912, Sir Lawrence Jenkins, K. C. I. E., Chief Justice of Bengal unveiled the statue at Beadon Square, Calcutta, when Babu Bhupendra Nath Basu as President of the Dwarka Nath Memorial Committee opened the proceedings of the meeting and read the report of the Memorial Committee from which extracts are given below :—

“Kaviraj Dwarka Nath Sen was a distinguished Ayurvedic Physician of this City. His great erudition was not only in the particular branch of knowledge which he made his special study but generally in ancient Hindu literature and philosophy. His great skill in his profession, his large-hearted and unostentatious charity, his simple habits and the kindliness of his disposition endeared him to his friends and made his presence always welcome at the

bedside of the sick. The Ayurvedic system of medicine was one of the first to suffer from the onerous of Western knowledge and Western methods. A Kaviraj was only called in when other remedies had failed : but even with this great handieap a few gifted men among the Ayurvedic practitioners of this City by their knowledge and skill maintained the high standard of efficiency of this system of treatment and to-day the Ayurvedic practitioner enjoys the same position and commands the same respect as his allopathic colleague trained under European methods. It will be invidious to mention a few names who may have laboured with conspicuous success but no exception can be taken if I refer to the services of Kaviraj Rama Nath Sen, and Gangaprasad Sen in Calcutta and of Gangadhar Sen in Berhampur in the cause they represented ; Kaviraj Gangadhar of Berhampur had a reputation for knowledge and learning which was unique in his day. A distinguished teacher he gave us a pupil who succeeded in a greater degree than his master did in establishing the claims of the Ayurvedic system ; for to Kaviraj Dwarka Nath who was one of Gangadhar's favourite pupils belongs the credit of being selected by the Government of India on the recommendation of the Principal of the Medical College, to undertake the treatment of the son and heir of the Rana of Udoypur and his merit was recognised by Government, which in conferring on him the title of "Mahamahopadhyaya" for the first time honoured an Indian Kaviraj. An equally distinguished Ayurvedic practitioner Kaviraj Bijoyratna Sen followed him in obtaining this great distinction. His absence we all mourn to-day for alas death has deprived his countrymen of his services long before his time.

. * * My Lord, in venturing to approach you to unveil the statue of Mahamahopadhyaya Kaviraj Dwarka Nath Sen, we have asked you to associate your name with no mean citizen of this great City. He has left behind him numerous pupils all over India many of whom hold

distinguished positions in their profession : one of his pupils his son Jogindra Nath Sen has been one of the first recipients of the title which Government has lately been pleased to create for distinguished Ayurvedic practitioners. The statue will be a silent but eloquent monument of what true worth and ability combined with devotion and singleness of purpose can achieve even under the most adverse circumstances and will be a stimulus to our people to a higher and more strenuous life."

Before unveiling the bust, Sir Lawrence Jenkins said as follows :—

"Gentlemen,—It is in response to a long standing invitation that I am here this evening to lend a helping hand in unveiling the bust of M. M. Kaviraj Dwarka Nath Sen. I am at this disadvantage that I have not the honour of his acquaintance but his name and reputation are known to all and as it is thought my presence may assist in some small measure in paying honour to the memory of one to whom honour is due, I am gladly present on this occasion. Kaviraj D. N. Sen was a man of no ordinary capacity. A scholar and a philanthropist his fame as an Ayurvedic physician was spread throughout the land. More than once were his services requisitioned to attend on Princes of India and his merit was justly appreciated by the Government who conferred on him the title he bore in recognition of his skill and worth. * * But this at least I may safely say that the Kaviraj of to-day is the inheritor of observations of centuries and the collected experience of ages, and it is difficult to suppose that in that heritage nothing of good is to be found ; rather would I believe that it embodied much that is of high utility and worthy of investigation of the modern scientist.

Though it may be going too far to say with an old world observer that a doctor is nothing but a sort of consolation (*animi consolatio*) yet it must be within the personal experience of most of us that it is the patients' con-

fidence in his ability that is the physician's most potent ally in the fight with disease. In India with its hundreds of millions, if we exclude the few who have come under the spell of Western influence, it is to the Kaviraj, and the Hakim that the sickmen turn in their sufferings and their ailments for their mental consolation, and it is in the methods in their healing art and in their words of hope that the patients' confidence is placed.

* * It is a proud recompense of a life well-spent that it should be immortalised in the sculpture erected by admiring friends. This has been the reward of Kaviraj Dwarka Nath Sen's life-work and may his example and may this appreciation of his career stimulate others to a life of equal worth and merit."

His Lordship then unveiled the statue amid great rejoicings of those present. The "Bengalee" in its issue of June 29, 1912, remarked :—

"It is an unprecedented honour which his countrymen are going to do to the memory of the distinguished physician—for he is the first physician of any school to obtain this mark of popular esteem ; and richly did the late Kaviraj deserve this high recognition. The foremost Ayurvedic physician of his time, the late Mahamahopadhyaya was a man of vast erudition, and it is to him, that we are chiefly indebted for the popularity of the Ayurvedic system at the present day, not only in Bengal, but in other Provinces. There is hardly a district in Bengal where one or other of the pupils of the late Kaviraj is not in established practice, while numbers of his pupils are to-day to be found scattered all over the country. It was in the fitness of things that Kaviraj Dwarka Nath Sen should have been the first Ayurvedic practitioner to obtain Government recognition, and the public recognition of which to-day's function is an unmistakable proof, was at once at the basis of that recognition and is a fitting sequel to it."

MAHARANI SVARNAMAYEE.

"It would be impossible to recount all the Maharani's benefactions for public purposes. Her purse was always open to applicants for any good cause."

—C. E. Buckland.

Early History of the Cossimbazar Raj. Maharani Svarnamayee of Cossimbazar in Bengal, whose name was a household word in this country for her philanthropic devotion and charitable disposition, next only to those of Ahalya Bai of Jhansi and Rani Bhavani of Natore, whose names are familiar to readers of Indian History, came of a poor Teli (oil seller) family at the village of Bhàtākul in the district of Burdwan in the cold month of November, 1827. We find in the History of Bengal that this family came to be known when the Mahomedan supremacy began to wane and the British Power to take its place. The founder of the family, Krishna Kanta Nundy, better known as Kanta Babu, was a *Mahorir* (vernacular clerk) in the Factory at Cossimbazar, when Warren Hastings was in charge of it. Kanta rendered important service to him, in consideration of which, when Hastings became Governor-General, he was soon after appointed as his Dewan. Kanta Babu then began to acquire landed property in some districts of Bengal, notably the pargana of Baherband in the district of Rangpur, which was in the possession of the heir of the said Rani Bhavani, and yielding an annual income of 4 lakhs of rupees. In short, the prosperity of the house owes chiefly to him, who in a short time was able to acquire extensive landed interests in different parts of the country. However, in 1793, he died and was succeeded by his son, Loke Nath Nundy, who is said to have improved the estates and received the title of Raja from

the British Government. He having died at a premature age in 1804, leaving a son of one year old by the name of Harinath, the estate was placed under the management of the Court of Wards. On his attaining majority, he took over the estate, and was made a Raja by Lord Amherst. He further improved his estate and supported every good cause of his time. He is said to have contributed a handsome donation of Rs. 15,000 for the construction of the Hindoo College in Calcutta. When he died in 1832, he left a minor son named Krishna Nath, a daughter named Govinda Sundari, and wife Rani Hara-sundari. The estate again passed into the management of the Court of Wards. Krishna Nath received a good training in English and Persian. On attaining majority, he was honoured with the distinction of Raja by the Government of Lord Auckland. He is said to have taken lively interest in the advancement of English education, and bore a large share of expenditure in the erection of marble statue in memory of that pioneer of English education in India, Mr. David Hare, which still stands in the Hare School Compound in Calcutta. The Raja married Svarnamayee, when she was only 11 years old. She was then known as Saroda Sundari, but it was the Raja Krishna Nath who named her Svarnamayee. Owing to some private reasons, the Raja died by his own hand on the 31st October, 1844, at his Calcutta residence, leaving two daughters, who soon followed their father.

How Svarnamayee becomes owner of the Raj. Thus it will be seen that Svarnamayee became widow at the age of 17. By a will, Raja Krishna Nath made over his whole estate to the East India Company for the establishment of a Krishna Nath University at Murshidabad. By the provision of that will she was provided with only a subsistence allowance of Rs. 1,500 a month during her life-time. The estate was then yielding an annual income of rupees 6 lakhs, which was

taken possession of by the Company. Svarnamayee brought a suit in the late Supreme Court in Calcutta against the Company contesting the validity of her husband's will. After nearly 3 years, the suit was decided in her favour on the 15th November, 1847, the will having been declared by the Court invalid, as the Raja was proved to have been in unsound mind at the time of its execution. This favourable decision was said to have been largely due to the keen insight of her Dewan, Rajib Lochan Rai, who was known to be a man of strong common sense, and under whose efficient management the condition of the Raj materially improved.

Acts of her Munificence. Svarnamayee being a Hindoo widow, considered it a part of her religion to give away her income largely for her country's cause and for private welfare. Her purse was always open to those who were in need of her help for deserving purposes. The *Hindoo Patriot* once wrote: "Though not educated in the literature and sciences of the East or West, she has been educated in that which is of the highest moment to society and humanity—in the noble science of relieving distress, of wiping the widow's tears, feeding the hungry, clothing the naked, sheltering the houseless, helping the poor student and the struggling author, and ministering to the relief and comforts of the sick." It was estimated that she gave about a crore of rupees during her life-time. We give below a list of her munificence:—

In 1871-72, she contributed Rs. 3,000 to the Sailor's Home at Chittagong; Rs. 1,000 to the Midnapore High School; Rs. 1,000 to the Calcutta Chadni—Hospital; Rs. 1,000 to the improvement of the river Bhoirab in Jessore; and Rs. 1,000 to the relief of distress in Murshidabad.

In 1872-73, she gave Rs. 1,500 to the Bethune Female School; Rs. 500 to the Bogra Institution; Rs. 8,000 to the new Native Hospital; Rs. 1,500 to the relief of sufferers from

epidemic fever; and Rs. 1,000 to the construction of Baharamganj Road.

In 1874-75, she contributed, amongst other things, upwards of a lakh and ten thousand rupees towards the relief of distress in Murshidabad, Dinajpur, Pabna, Bogra, Nuddea, 24-Parganas and Burdwan.

In 1875-76, she gave Rs. 10,000 to the Berhampur College; Rs. 5,000 to the Rajshahi Madrassa; Rs. 2,000 to the Cuttaek College; and Rs. 500 to the Garo Hills Dispensary.

In 1876-77, she contributed Rs. 1,000 to the Calcutta Female School established by Miss Milman; Rs. 4,000 to the Rangpur High School; Rs. 1,000 to the Aligarh College; Rs. 14,000 to the Calcutta Zoological Garden; Rs. 8,000 to the Famine Association of Calcutta; and Rs. 3,000 to the sufferers from the cyclone in Backerganj.

In 1878-79, she gave Rs. 11,121 for purchasing warm clothing for the poor; Rs. 500 to the Jangipur Dispensary; Rs. 10,000 to the Madras Famine Relief Fund; Rs. 1,000 to the Temple Native Asylum; Rs. 500 to the Howrah Dispensary; Rs. 3,000 to the Calcutta Oriental Seminary; Rs. 1,000 to the sufferers from fires which occurred in Bankura and Nuddea; Rs. 500 to the Calcutta District Charitable Society; Rs. 1,000 to the McDonald Indian Association; and Rs. 1,000 to Miss Fendal's Institution for fallen women.

Besides the above list, she contributed Rs. 1,50,000 for the construction of Berhampur water works; Rs. 1,50,000 for the establishment of the Krishnanath College at Berhampur and Rs. 20,000 annually for its maintenance; Rs. 1,00,000 for the establishment of the Svarnamayee Hostel in the Calcutta Medical College compound; Rs. 10,000 for the construction of Bethune College in Calcutta; and Rs. 10,000 for the Elliot Hostel in the Campbell Medical School in Calcutta.

It will be interesting to go through a letter of the

Maharani, which she addressed to Rai Kristo Das Pal Bahadur C. I. E., Editor of the "Hindoo Patriot" in 1878 in connection with her contribution towards the Calcutta Oriental Seminary. We reproduce below the letter in full :—

Cossimbazar Rajbaree.

The 18th. April, 1878.

Dear Sir,—It gives me much pain to learn that the Oriental Seminary, the oldest private native school in existence, and an Institution that once so flourishad as to vie with the late Hindoo College has no habitation of its own. Piteous as the case is, the proposal that has been made to give it a permanent footing by causing a building to be erected for it has my sincere approval, and I feel extremely pleased to understand that a fund is being raised for the purpose. In aid of an object fraught with so much good, I beg, with unfeigned satisfaction, to cover a remittance of (Rs. 3,000) three thousand as the amount of my humble donation. I would have been very happy if I could accord a greater help, but having, as you already know, multifarious calls to respond to, I am sorry I am not destined to enjoy that happiness. I, however, hope that the gift will prove useful and acceptable.

Yours faithfully,

Maharani Svarnamayee.

Bestowal of Honours. In recognition of her public spirit and liberality, Svarnamayee was at first given the title of Rani, and then she was promoted to the rank of Maharani in 1871. In 1875, her Dewan, Rajib Lochan Rai was made a 'Rai Bahadur.' She was afterwards made a member of the Imperial Order of the Crown of India by Her Gracious Majesty the Queen Victoria in 1878. On the 14th. August of that year, a Darbar was held at the family residence of the Maharani, at which Mr. B. Peacock, the then Commissioner

of the Presidency Division, presented her with the insignia of the new order, and made a graceful address, an extract of which is culled below :—

“Your appointment to the order is in recognition of the public spirit as well as of the munificent charity you have at all times and in so many ways displayed. * * It would not be difficult for me to recount the doings of your long past years, which have, with those that have followed, made your life one long act of charity. * * Thus during the years to which I have referred, you have contributed nearly $5\frac{1}{4}$ lakhs of rupees to works of charity and public utility which does not fall short of $\frac{1}{8}$ th of your entire income. Large, however, as this amount undoubtedly is, it is not so much as the manner in which it has been given that makes it conspicuous. In the country we are spasmodic to see a good deal of what I may call spasmodic money-giving where large sums are frequently given to purposes no doubt very good and very useful, but which are aided not so much because they are so as because the donors hope to bring their names before the public, or obtain some future reward. This has not been your case. You have not been content to wait till you were asked to give, but have taken steps to ensure worthy objects for assistance being brought to your notice, and have then given liberally, hoping for nothing in return. In a word, your charity has been such as springs from a simple unostentatious desire to do good, where the left hand knoweth not what the right hand doeth, which is as admirable as I fear it is uncommon. Of the management of your large estates lying in no less than 10 districts in Bengal and the North-Western Provinces, I need say but little. In this you have always taken an active part and have manifested an acquaintance with detail and an aptitude for business generally, almost if not quite without parallel among persons of your sex in this country. * * It is now only - remains for me to express the hope that you may live long in all prosperity

to enjoy the honour you have now attained and which you have worthily deserved."

She was further honoured by Government by promising the title of Maharaja to her heir.

Sir Richard Temple, Bart., G. C. S. I., in his famous book, "Men and Events of my time in India," writes as follows :—

"Of all persons in Bengal, the most munificent was a widow lady Rani (now Maharani) Sharnomoye. She was a strictly orthodox and devout Hindu, much given to works of piety, but ever ready to dedicate some part of her great wealth to works of practical benevolence. Her gifts were generous, not only for the relief of famine, but also for the alleviation of suffering in every form ; nor were appeals for help in promoting objects of public utility ever made to her in vain. I have had the pleasure of holding communications with her, not in an interview face to face, but by audience with a curtain drawn between us. She has, by the gracious favour of the Queen, been admitted to the order of the Crown of India. Her career used to remind us of the historic record of the good Mahratta princess Ahalya Bai of Central India."

Her Death. Maharani Svarnamayee died on the 25th August, 1897, at the ripe age of 70. Her estates lie in the districts of Murshidabad, Nuddea, Jessore, 24-Parganas, Burdwan, Howrah, Rajshahi, Pabna, Dinajpur, Malda, Rangpur, Bogra, Faridpur, Ghazipur and Azamgarh yielding an annual income of 8 lakhs. She was succeeded by her nephew Maharaja Manindra Chandra Nundy, who is an ideal nobleman at the present time, and has always maintained the liberal traditions of the house.



